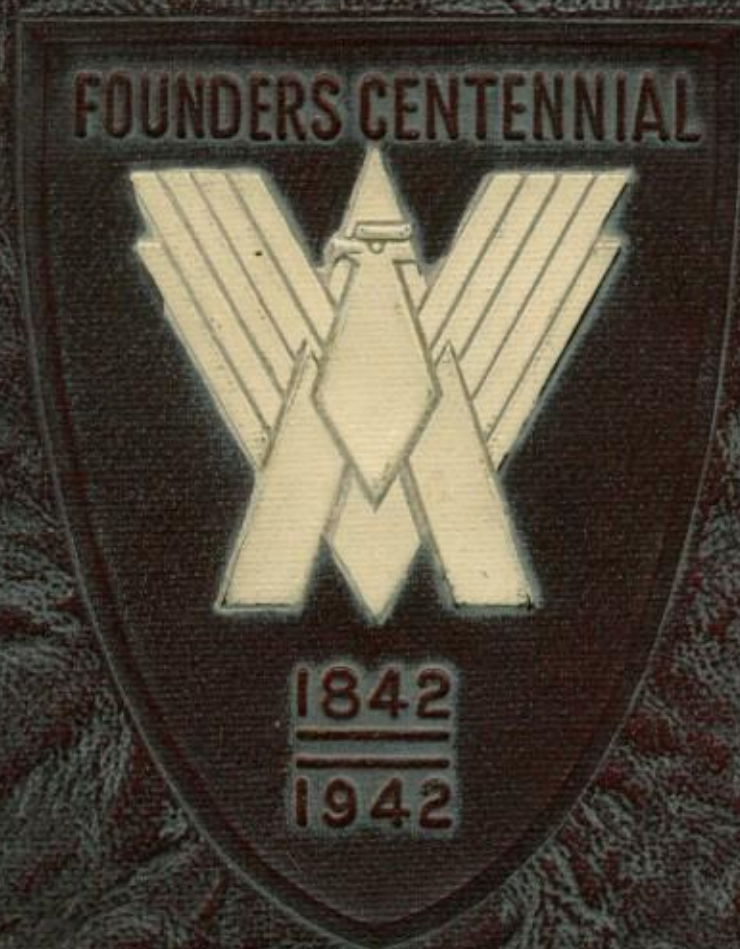




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The Eagle

Volume V

Copyright, 1942

Orchard Lake, Michigan

The • 1942 • **EAGLE**

Published by the Students of
SS. Cyril and Methodius Seminary
St. Mary's College
St. Mary's High School
Orchard Lake, Michigan



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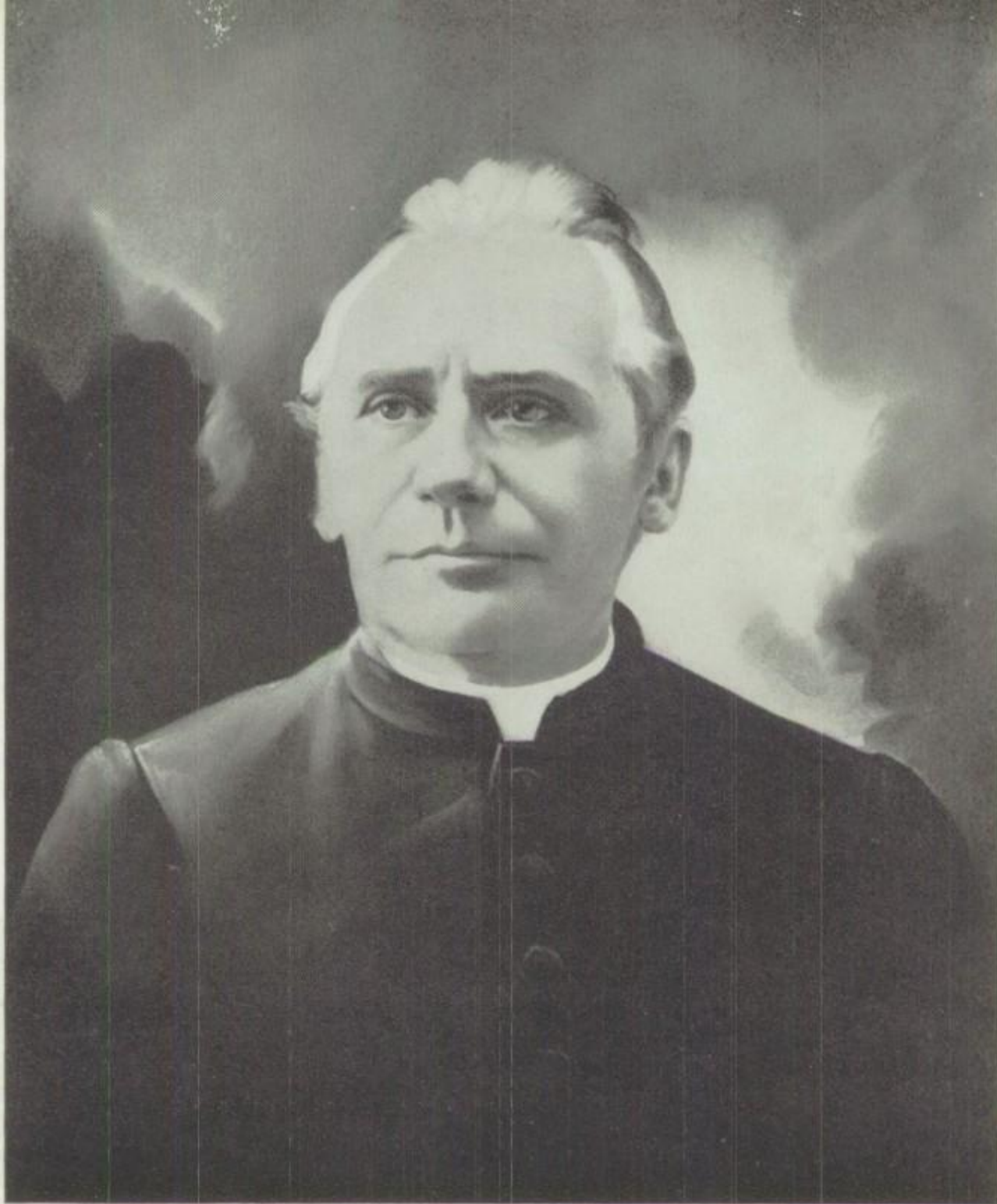
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DEDICATION





To Father Dąbrowski

WE DEDICATE This Volume With Deep Gratitude For He Is Our
Founder, With Just Pride For He Is Our Spiritual Leader, With a
Sense Of Obligation For He Is Our Testament, With Sincere Joy For
We Celebrate The Centenary Of His Birth.



Wspomnienia . .

W ROKU 1869, były polski powstaniec z Warszawy, były student matematyki z Szwajcarii, teolog z Papieskiego Kolegium Polskiego w Rzymie . . . przyjmuje święcenia kapłańskie.

W roku 1869, Papież Pius IX otrzymuje list z Ameryki z gorącą prośbą o księży gotowych do poświęcenia się dla dobra dusz coraz liczniejszych uchodźców-Polaków w Stanach Zjednoczonych. A Ojciec św. poleca rektorowi Kolegium Polskiego odczytać to wołanie o ratunek z dalekiego i dotąd mało znanego kraju. Chwila ta stała się historyczną dla kilku milionowej armii emigrantów polskich w Ameryce. Ten sam, który nie wahał się, chwycić za broń, aby w Polsce walczyć o wolność Polaków, ten sam, który nie wahał chwycić się ciężkiej pracy fizycznej aby móc pójść za głosem zamilowania do nauk matematycznych, ten sam, który pojechał do Rzymu po studia teologiczne, aby pójść za głosem powołania Bożego, ten sam miałby być głuchem na S.O.S. swoich rodaków z poza oceanu? Dąbrowski zgłosił się natychmiast, aby otrzymać ofertę objęcia parafii — niemieckiej w Ameryce!

Gdy nalegał aby pozwolono mu iść za głosem ukochanych rodaków wołających o pomoc duchowną, dostał parafię — polską, w której podpalono mu plebanię, spalono dom Sióstr, a puszczono dymem pożarów kościół, podczas gdy sąsiedni Indianie go jako Ojca czcili i kochali. Tu się pokazała wielkość umysłu, siła woli i miłość serca Dąbrowskiego.

Jak lekarz genialny, poprzez brud, krew, ropę chorego widzi człowieka, którego ratować trzeba, tak Dąbrowski poprzez wady i grzechy swoich Rodaków widział te oddziedziczone skarby tysiąc-letniej polskiej katolickiej kultury, pogrzebane w ich duszach pod grubą warstwą sumowisk, nagromadzonych przez biedę, poniewierkę, rozluźnienie moralne i krzywdy tak niewoli starej ojczyzny jak i losu uchodźczego w nowej ojczyźnie. Dąbrowski zrozumiał, że trzeba Polakom gruntownie wykształconych i dobrze wychowanych ojców, matek, księży, nauczycieli, i przewodni-

ków. Tylko wtedy bowiem Polacy w Ameryce mogą się stać chlubą swego narodu, sławą Kościoła Katolickiego i dumą Ameryki! Ale skąd wziąć pracowników dla tej tak ważnej pracy wychowawczej?

Ks. Dąbrowski w wybitnej mierze miał cechę charakterystyczną dobrego Polaka-Katolika: im trudniejsze zadanie, tym większa budzi się w duszy odwaga, tym wyższe męstwo, tym silniejsza energia. Tak zrodziły się te dwie największe dla historii Polaków w Ameryce instytucje, bez których trudno sobie wyobrazić los Katolicyzmu jednej piątej części wszystkich katolików w Stanach Zjednoczonych.

Oto geneza polskiego High School, Kolegium i Seminarium w Orchard Lake. Instytucja ta wydała w ciągu przeszło pół wiekowej pracy około pięć tysięcy przewodników Polonii Amerykańskiej. A drugie dzieło, przez które Ks. Dąbrowski niemniej stał się zasłużonym, jest sprowadzenie Sióstr Felicjanek do Ameryki, które dziś są najliczniejszym Polskim zgromadzeniem poświęcającym się nauczaniu i wychowaniu Polonii Amerykańskiej. Czy można myśleć o obecnych ośmiu set parafiach polskich, o przeszło sześciu set polskich szkołach parafialnych bez owych sześciu licznych prowincji Sióstr Felicjanek?

Jaki byłby los czterech milionów Polaków Katolików w Ameryce? Jaki byłby los diecezji Amerykańskich o przeważającym procencie Amerykanów polskiego pochodzenia bez owych przywódców duchownych i świeckich, którzy przeszli przez polskie szkoły parafialne prowadzone przez Siostry Felicjanki, którzy się kształcili w polskim High School, Kolegium i Seminarium?

Rzeczywiście Ks. Dąbrowski stał się w pełnym tego słowa znaczeniu Wychowawcą Katolickiej Polonii Amerykańskiej. Stał się Dobrodziejem Kościoła Katolickiego w Ameryce, a wrzeczcie wybił się na jednego z czołowych Pedagogów Amerykańskich.

On bowiem praktycznie wskazał jak rozwiązać jeden z najtrudniejszych problemów Socjologii i pedagogii Amerykańskiej: jak wychowywać imigranta, aby umiał czerpać z potrójnego skarbcza kulturalnego polskiego, katolickiego i amerykańskiego dla dobra samego emigranta, Kościoła i Ameryki.



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THE BOARD OF TRUSTEES, fifteen in number, are appointed to office for a period of three years, with the tenure arranged so that five of the number are elected every year. The control of all business and secular affairs of the SS. Cyril and Methodius Seminary, St. Mary's College and St. Mary's High School is vested in this body. These men also have the exclusive control over Her educational affairs and policy; the Board of Trustees chart and steer Her course.

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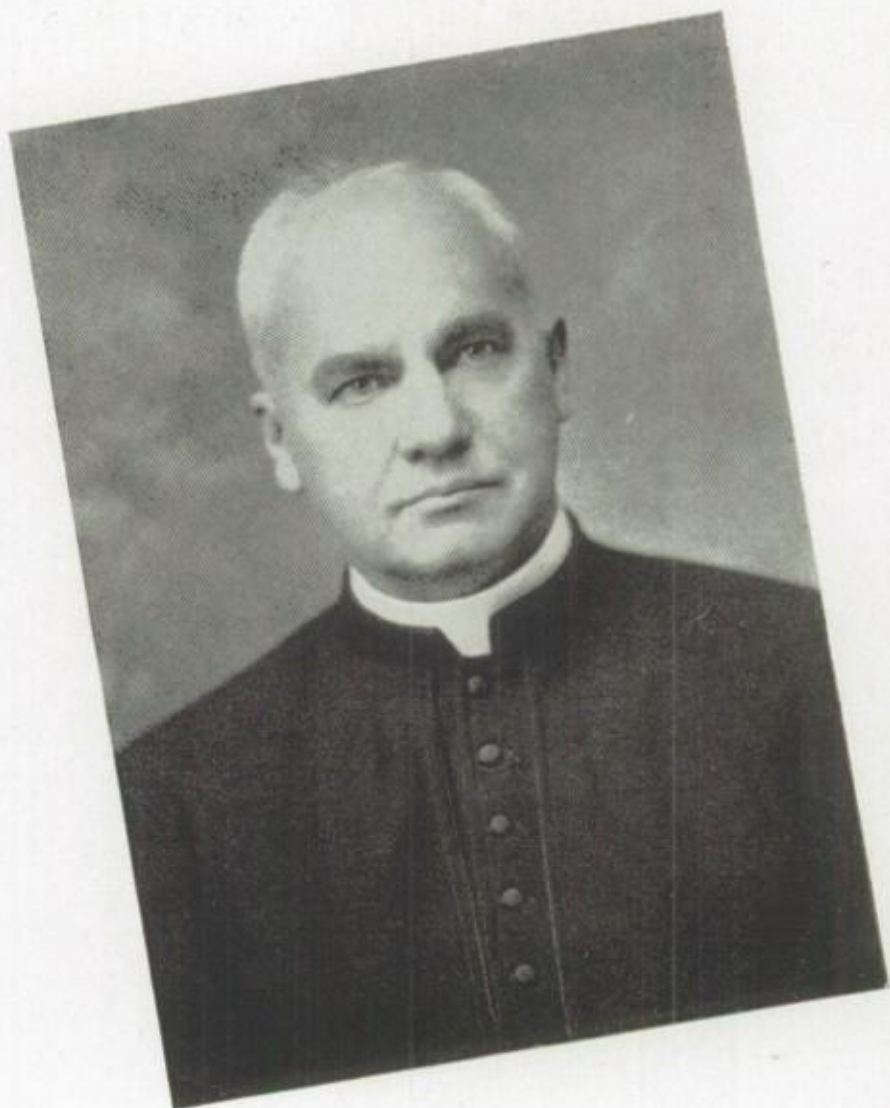
TODAY, as never before, Institutions of learning have the duty of being the guardians of personal freedom and the dignity of man.

Yet a school cannot be greater, in any way, than the men who direct it—its president, its deans, its department heads, its board of personnel administration.

We, who are students here, may be thankful that the men who administer our Institution are planning for the future as Father Dąbrowski would have desired—with broad, truly educational aims.



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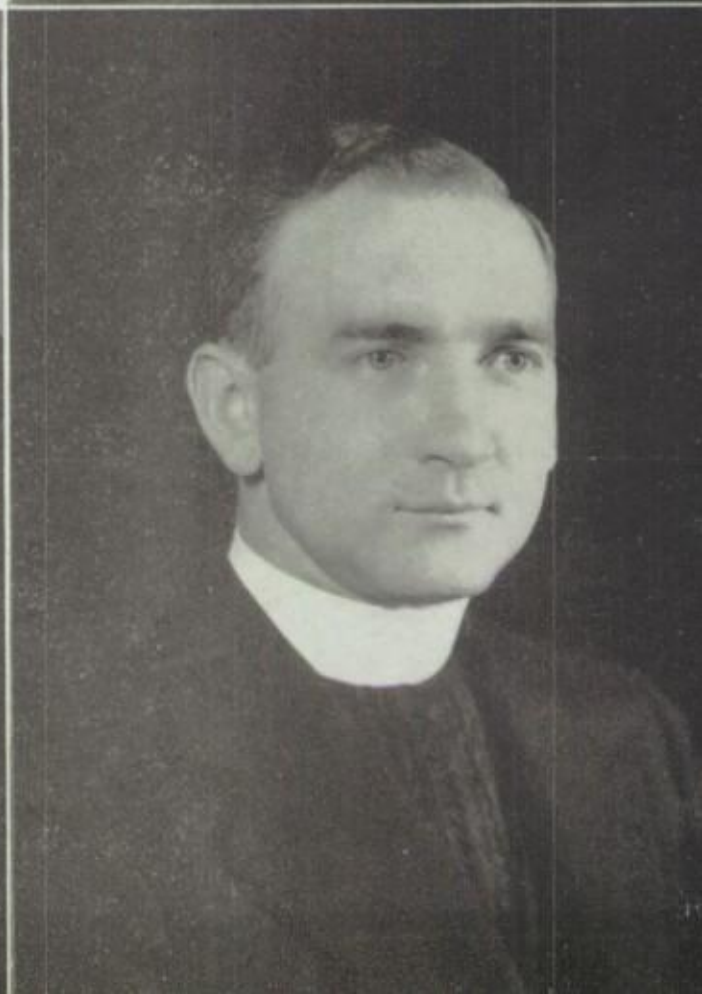
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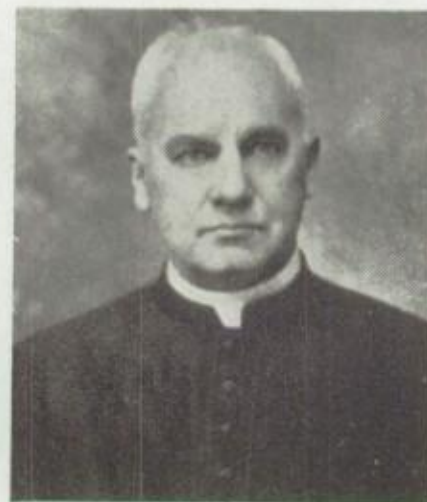
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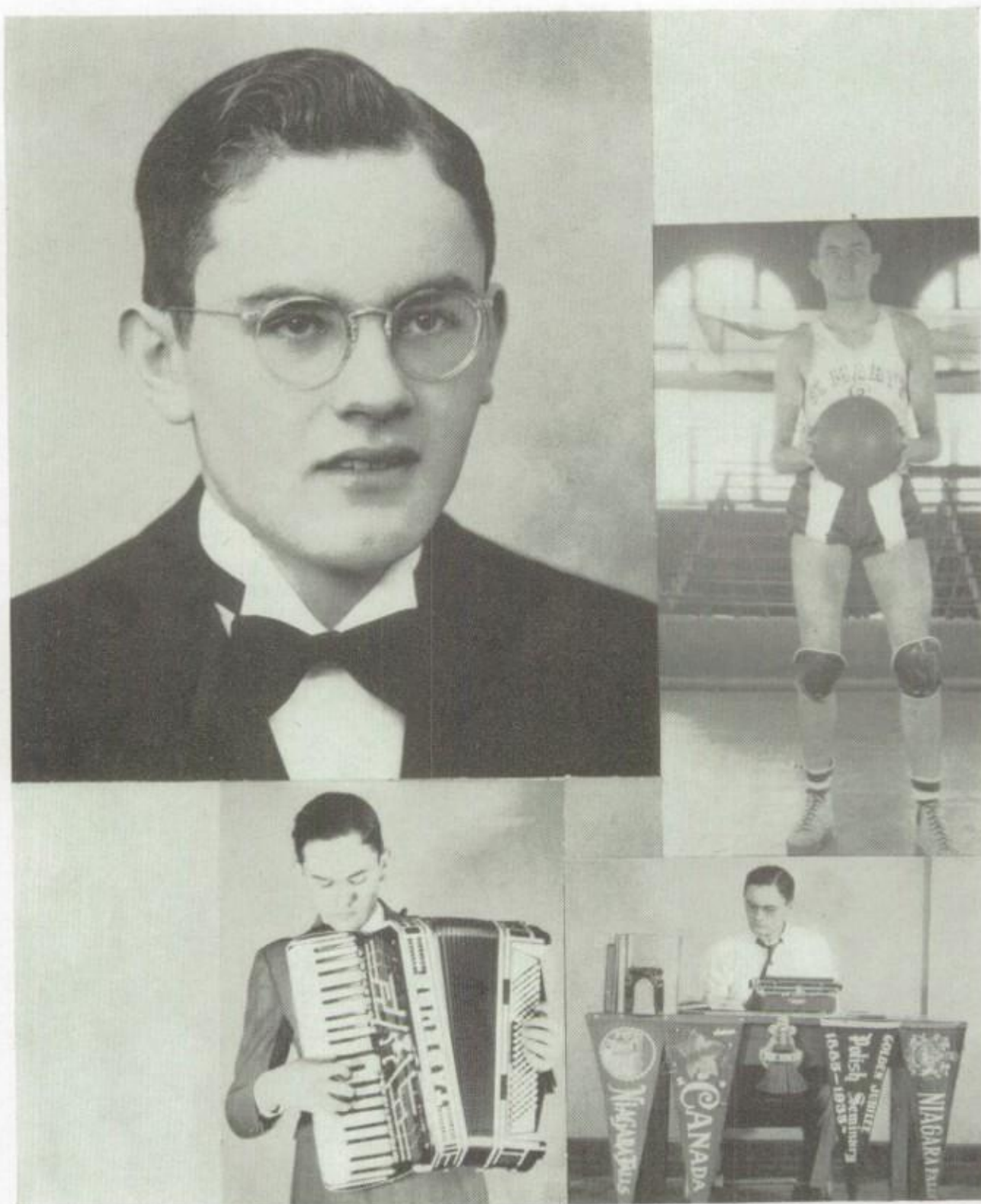
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H I G H S C H O O L





FATHER DĄBROWSKI was fully aware of the innate potentialities of the Polish American youth. He believed that a boy born of Polish parentage on American soil is capable of mastering two languages, acquiring two cultures—the young but promising American and the thousand year old Polish—and uniting these with the priceless treasures of the teachings of Christ. In this way he becomes a contributing factor to that unique culture of our Land—American versatility.



JOSEPH MICHAEL KRYSZTOFIK

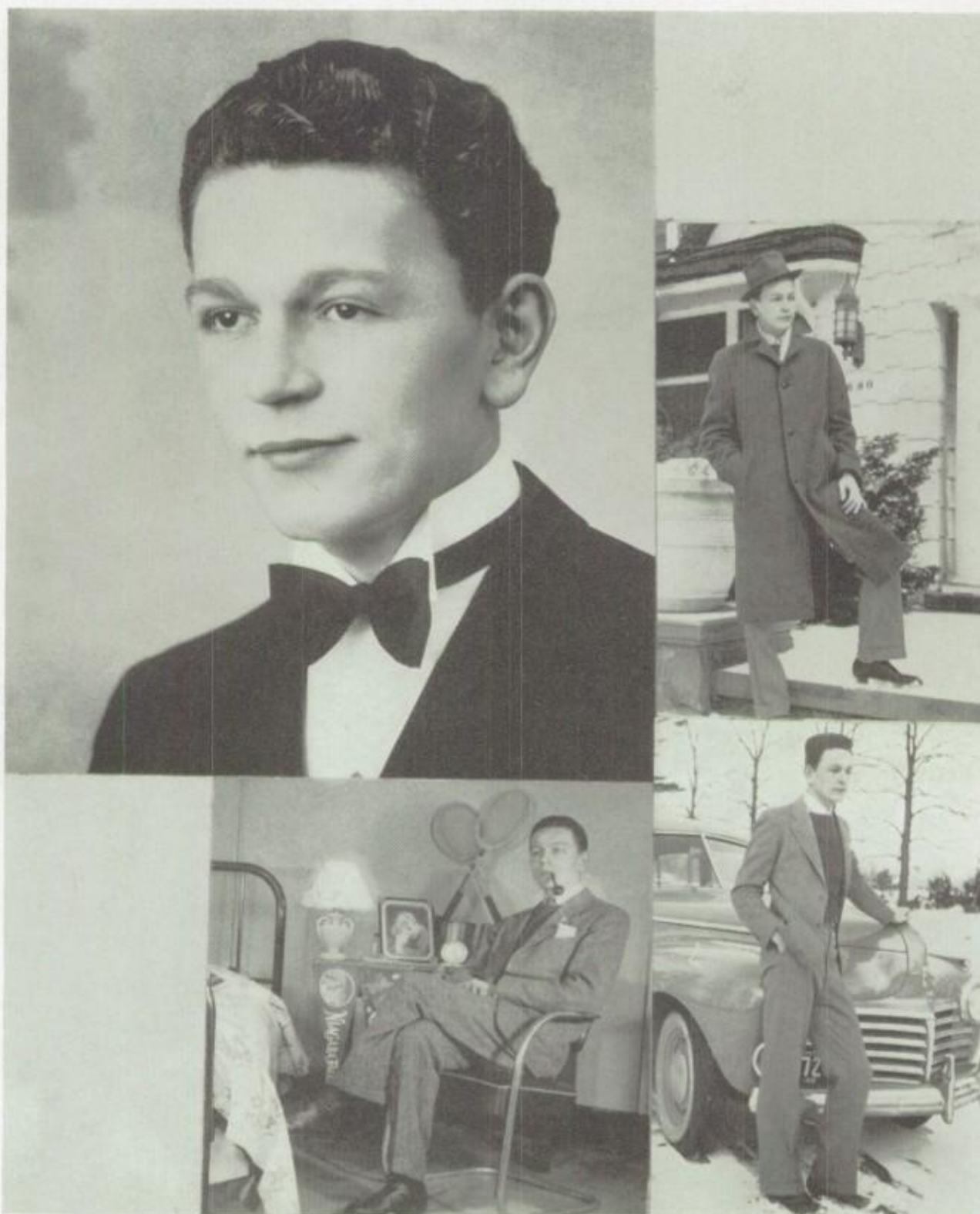
"Chris"

TRENTON, NEW JERSEY

Business Manager

President of Sodality, Vice-President of the Art Club

TALL, DARK, ATHLETIC, for four years he has been an outstanding figure in the class. By his remarkable perseverance and diligence in studies, he merited, in the freshman year, the much coveted Academic Trophy and a four year scholarship. He was especially proficient in the Polish and Latin languages. This ability gained him an important role in the successful Polish drama "Koledzy", staged in 1941. He was the model student: studious, good-natured, and ever vigilant in not trespassing the rules of the institution. His height and inherent athletic capabilities earned him the berth of basketball center. It was altogether appropriate that he among all the others, should have been chosen president of the Sodality. Since he possessed the essential qualities, he was elected vice-president of the Art Club.



STEVEN JOHN LIS
"Fox"

ERIE, PENNA.

Class Secretary

Vice-president of the Mission Society, Vice-president of the Handicraft Club.

"FOX" will always be remembered for his heavy wavy hair and for his six foot three and a half inches, which topped any other in the class. By nature, he was quiet, reserved, but when he spoke, he uttered pithy sayings which were pregnant with meaning. Dignified in bearing, he kept aloof from all under-classmen. In his last two years he presided over the "smoker." His demeanor seemed to suit every occasion, and though bashful, he was considered to be the best dresser in the Prep department. Among his extra-curricular activities, the vice-presidency of the Mission Society may be listed. Due to his mechanical mind, he was selected the vice-president of the Handicraft Club. His ingenuity contributed much to the scenery and stage settings of the annual Prep play. As far as musical interests were concerned, he had an extreme penchant for lively jazz music. In his last two years, he took some part in athletics.

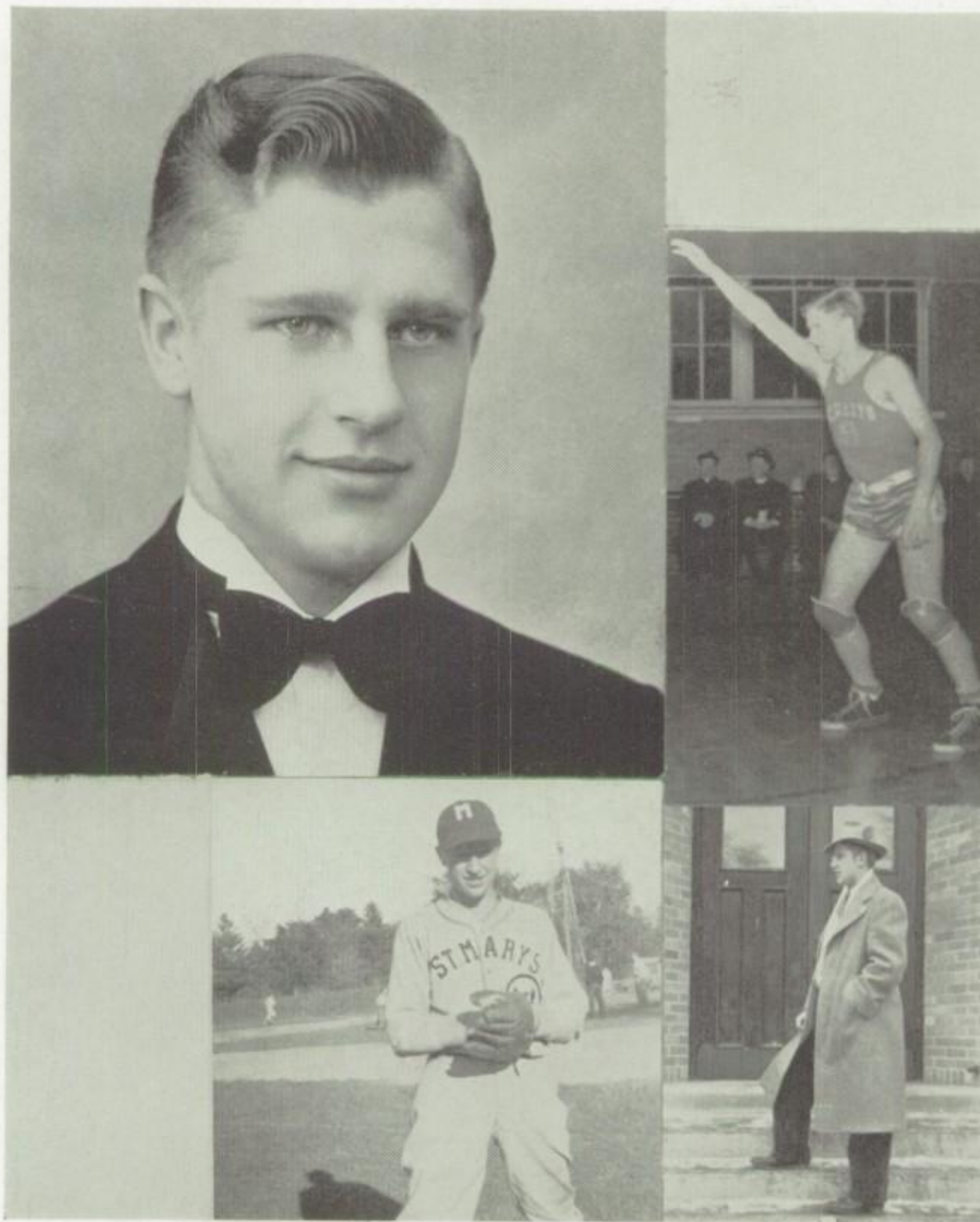


THADDEUS NORBERT MATUSZEWSKI
"Mates"

CHICAGO, ILLINOIS

Vice-president of Class
Vice-president of Camera Club

A BROWN-EYED, brown-haired lad, his is marked by an engaging personality. Being extremely fun-loving and happy-go-lucky, he was distinguished as a "bon vivant" of the Senior Class. A versatile athlete, he engaged, among other sports, in basketball, tennis and swimming. Though not the best behaved of boys, at all times he possessed a serious side too, as evidenced by his love for classical music and good books. As to studies, he showed remarkable aptitude for physics, chemistry and mathematics. He managed to glean from innumerable sources facts of all kinds; so much so that he was regarded as a "constructive" critic. His extra-curricular activities consisted of the vice-presidency of the Camera Club and a regular Contributor to the "Lake Oracle." He was characterized by energy and vivacity in all activities, curricular and extra-curricular.



RAPHAEL FRANCIS OBUCHOWSKI
"Ralph"

CLEVELAND, OHIO

Treasurer of Class
Treasurer of Camera Club.

THE BEST ATHLETE of the class, he was captain of the basketball team in his junior year, though his favorite sport is baseball. Ralph was known as everybody's friend—freshman, sophomore or junior—he made no distinction. His was a generous nature, and this was exhibited during his career as manager of the canteen, when he extended more credit to the boys and collected more than any other manager in the history of the school. He liked good music, and was the best dancer in the class. Class work was not neglected by him, for he was a diligent and an assiduous student. The faculty members that had taught him, will, no doubt, remember his "outstanding calligraphy" for many years. He contributed articles to the sports department of the "Lake Oracle" and also held the office of Treasurer of the Camera Club. Ralph will be best remembered in the future for his athletic achievements at St. Mary's.

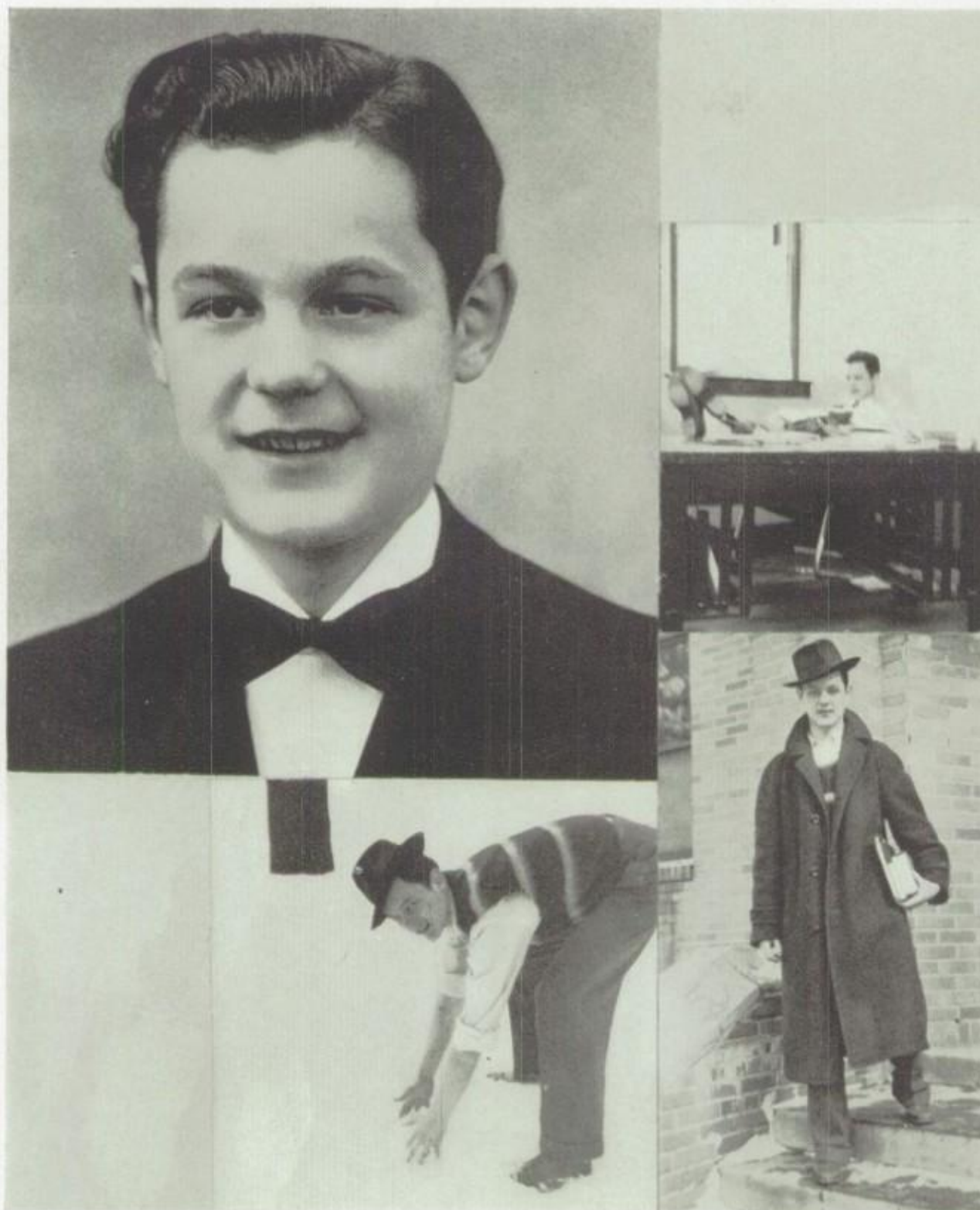


WALTER JOSEPH REGULA
"Wally"

DETROIT, MICHIGAN

Sports Manager

HE WAS OUTSTANDING for two reasons: he had the blondest hair and was the shortest of the Senior Class. He was characterized by a love for orderliness, for his was a neat, precise and effective nature. He applied himself zealously to his studies, and was outstanding in Polish. His facility in this language earned him a starring role as the comedian in the Polish stage production, "Koledzy". He was also a camera fiend, having taken more pictures during the four years than any other senior. He played on the basketball team and was appointed manager of high school sports. While a sophomore, he had the honor of serving the professors in the dining hall. He was foremost in the class as far as soliciting of financial aid for the various school enterprises was concerned. He, undoubtedly, will be greatly missed next year.

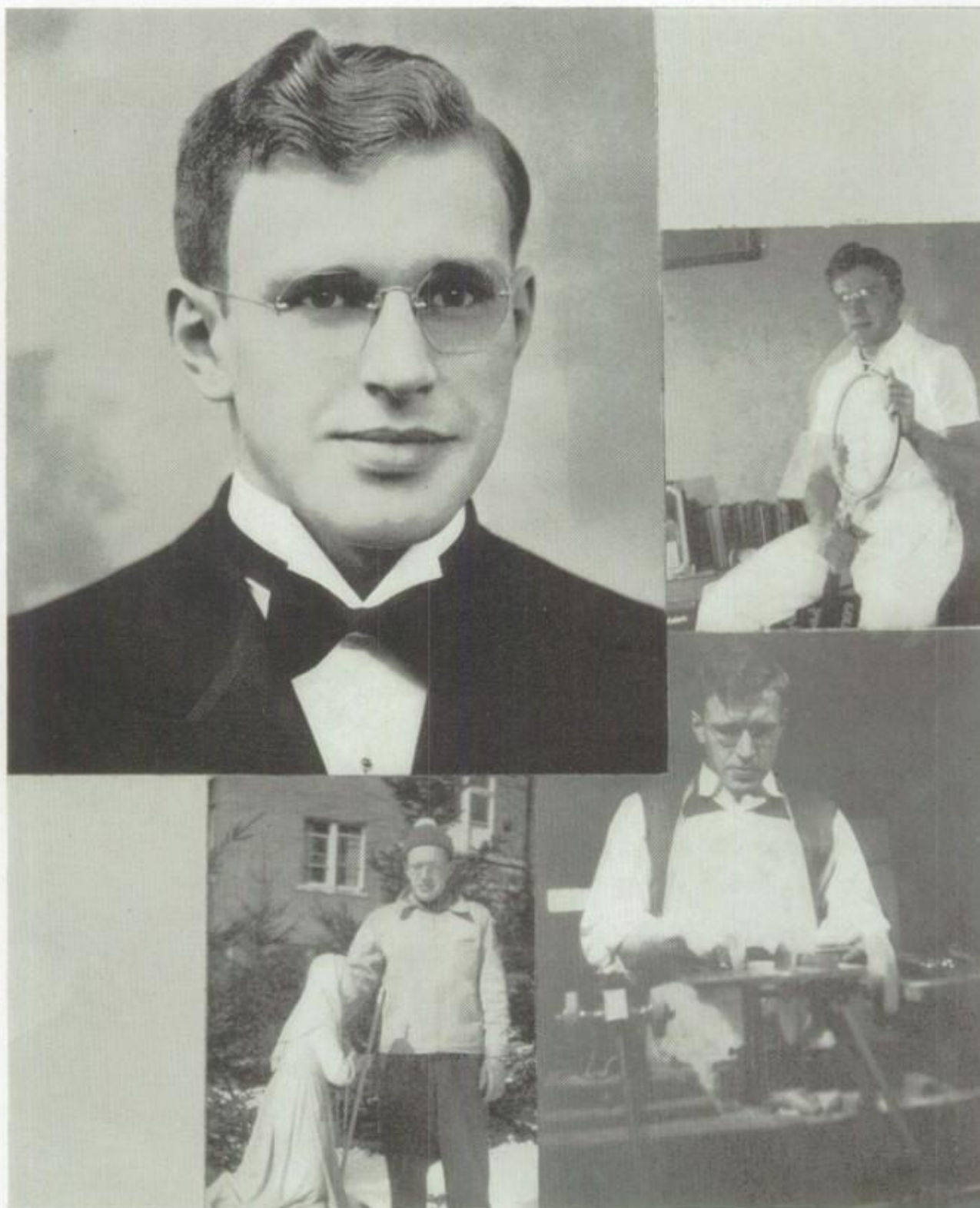


WALDEMERE BRONISLAUS STRYJEWSKI
"Streaky"

DETROIT, MICHIGAN

President of Class
Associate Editor of Lake Oracle

HIS WAS the unique honor of being the youngest in the class. Though tender in years, his mental capacities outranked those of boys far older than he. He possessed great proficiency in oratory, both on the stage and the platform. This aided him many times in realizing his never ending original "ideas". Woe to the man who dared oppose "Streaky" in an argument, for his convincing powers were nearly omnipotent. He was a very extensive reader and was considered a dependable authority on historical and literary data. This misogynist (which he most firmly maintained himself to be) was one of the best dressers in the class. He was a veteran of both the basketball and baseball teams. Being the High School editor for the "Lake Oracle" he contributed much to its success. During his hours of relaxation, he enjoyed light classical music.



ARTHUR GEORGE WOJTYSIAK
"Art"

DETROIT, MICHIGAN

Sergeant-at-Arms
President of Handicraft Club

ART was the only senior who had not gone through the entire four years at St. Mary's. He was a graduate of Henry Ford Trade School, and is now a finished tool and die maker as well as a machinist. He entered St. Mary's in the junior year. His age and experience served to exercise a sensible influence over the wild ideas the class might have had at any time. Though not ranking with the highest scholars, he proved himself to be both diligent and studious, especially in chemistry. In the annual oratorical contest, he took first place in the class. He was also the president and guiding light of the Handicraft Club. Because of his technical experience and his inventive mind, the Reverend Director of the yearly Prep Play always favored him with the important assignment of electrician and handy man.



Our Men In Service

★ ★ ★

Lieut. John J. Wojtysiak, son of Mr. and Mrs. J. Wojtysiak of Hamtramck, Michigan, attended St. Mary's High School from 1918-1923. After spending two years at the Michigan State Teachers' College he transferred to the University of California. His teaching career, which he began in Hamtramck, was very short and was followed by his enlisting into the Marine Corps. Lieut. Wojtysiak was one of the first to lose his life in the attack on the Phillipines in December of 1941.

Lieut. John Wilczewski was born on November 20, 1915, in Chicago, Ill., of Andrew and Mary Wilczewski. His high school days were spent at Orchard Lake from 1931-1935. After one year attendance at St. Mary's College he enrolled at Loyola University from where he graduated in 1939. He received his military training at Selfridge Field, where he earned the rank of Flight Lieutenant. While on maneuvers, he was killed in a crash at Big Rock, on February 19, 1942.

Lieut. Edward Kuczmarski

CHAPLAINS IN THE SERVICE

Lieut. Steven Dzienis
Lieut. Joseph Górski
Lieut. John Kucia
Lieut. George Parzych
Lieut. George Wierzalis

Capt. Stanislaus Ryczek
Lieut. Clement Siwinski
Lieut. Venanty Szymański
Lieut. Edward Tański
Lieut. Nicephore Grulkowski



Thaddeus Bem
Leon Buszek
Albert Chmielewski
John Grzywacz
Floyd Jerzak
Joseph Kubicki
Adam Kurpiel
Rudolph Marasowicz
Anthony Nowak
Stanislaus Pacholski
Walter Pawlicki
Joseph Piątek

George Roman
Edward Sawicki
Bruno Stefan
Charles Szczesny
John Szymborski
Joseph Szymusiak
Helidore Tyl
Chester Urban
Thaddeus Ziminski
Chester Ziemba
Walter Sendiak
Henry Koltys

Class History

ON A SUNNY September morn in 1938, twenty-one more or less innocent, pink-cheeked youngsters enrolled at St. Mary's High School. After several weeks of meekness, due to strange surroundings and homesickness, the class proceeded to make itself more noticeable. Even though this was their first year, a few athletes from the class were placed on various teams. Classes were not neglected however, for a freshman carried off the top academic honors from the first three years in the high school, in the person of "Kris" Krysztofik.

IN 1939, the class returned for its sophomore year's work at St. Mary's. Its ranks, meanwhile, were sadly depleted; only seven of the original twenty-one returned, but two new members were added to the somewhat decimated sophomore roster. Everything was the same as in the former year except for the welcomed addition of Father Popielarz, Father Neuman, Mr. Czarnik and Mr. Wojtaszek to the faculty. Again the class distinguished itself in the field of sports, placing two men on the varsity team in basketball and contributing a few men to the baseball team. The class was also well represented in the annual drama, "Brother Orchid."

IN SEPTEMBER, 1940, the class made its third appearance at St. Mary's. This year was marked by an outstanding basketball team—outstanding for the fact that it was the first team in three years that had won the major portion of its games. The varsity, composed chiefly of Juniors, went on to win the district and regional championship of Michigan. The boys also distinguished themselves in extra-curricular activities, especially in the Art and the Camera Club; again they took part in the presentation of the play, "Koledzy".

THE CLASS staged its fourth and final debut in 1941, ending up with but six of the original twenty-one, plus one newcomer. The final year was highlighted by a spirit of fraternity and loyalty among all, which stood them in good stead throughout the trial and tribulations of that last year of their High School. As seniors, they made up the greater part of the basketball team which had won all its scheduled games. The responsibilities of the class were shouldered by Waldemere Stryjewski, elected president of the class; Ted Matuszewski, vice-president; Ralph Obuchowski, treasurer; and Steve Lis, secretary.

WE, THE HIGH SCHOOL SENIOR CLASS OF 1942, realizing that we will soon cease to exist; and that we have in our possession priceless treasures, that may, no doubt, cause consternation among those who might wish to secure them, being of sound mind and good judgment, do hereby make, execute, publish and declare this to be our last will and testament, revoking any previous promises made without due deliberation and careful consideration, and which would conflict with statements contained in this profound document.

To the benevolent faculty, who have imparted to us all the knowledge they might have possessed, we bequeath the boundless erudition we have furnished them in our examinations. May it be further understood that we give the faculty the unconditional authority to seminate this heretofore unknown information to the many of our needy newcomers.

To our most beloved disciplinarian, we bequeath a succession of sweet, peaceful and contented nights of soothing sleep. No longer need he spend the dreary hours of darkness wondering in distressed and painful doubt, whether we are comfortably slumbering, whether we are holding a confabulation with unmeasurable glee, or tripping the light fantastic to the frightful strains of a jazz band somewhere outside the boundaries of St. Mary's.

Lastly, we bequeath to the succeeding graduating class our places in the study hall, classroom, and chapel, hoping that they will fill them as promptly and as faithfully as we had done. We grant to them, also for their own special benefit all the powder, rouge, lipstick and heart-inspiring pictures; that they may retain or use them as they deem fitting. We leave, also to them, all our "drugs" which we obtained after four years of arduous effort, that they may improve them and use them to greater achievement.

We hereby appoint our scholarly (and fortunately adamant) principal, Father A. J. Wotta, sole executor of this our last will and testament.

Signed, sealed, published and declared by the aforementioned Senior Class, in the presence of the following witnesses:

Cannon Fodder
Persistent Dan Druff
I. Q. Boob

Class Prophecy

THE GREAT BARD OF AVON once declared, "All the world's a stage, and all men and women merely players." Allow us, dear reader, to present to you the climax of our drama of life, the last Act, depicting the attainment of our aspirations, the accomplishment of our ambitions.

SCENE I. This scene takes place in a comfortably furnished room, in which is found an easy chair before a fire-place. The occupant is Dr. Kryzstofik, a bespectacled, sedate, ordinarily dressed individual. Beside him, lay a doctor's kit. He has just returned from his night's duty at the hospital. Tired, he turned to the radio for relaxation. As the soft strains of soothing music filled the room, he reminisced over his high school days. Then, he had fantastic dreams of greatness, but now he realized that happiness did not consist in that. Now, though neither famous nor wealthy, he was happy, content...

SCENE II represents an entirely different picture. We see before us two football teams battling for the Rose Bowl victory. All eyes are focussed on the player's bench; where the St. Mary's coach, Father Obuchowski, sits back pleased with his team's showing, and why shouldn't he? In the closing minutes of the game, his team is leading by an overwhelming score. His eyes gleam forth a supreme joy. That is his team out there, an effective fighting machine, he had created from raw material. This man is happy, not from direct fame but from reflected glory.

SCENE III. The scene for this is an elaborate funeral parlor. A tall, bald-headed, dignified man is rubbing his hands complacently as he surveys a corpse in a casket. He chuckles happily as he thinks of the accident, which as Fate would have it, had occurred in front of his establishment, bringing him an unexpected customer. The one motto of Stephen Lis, a well known and highly respectable mortician, is, "It's an ill wind that blows no one good." As an extremely well-to-do and respected citizen of his community, he is thoroughly contented with life.

THE SETTING in Scene IV is a big rambling colonial house on the sandy shores of Lake Michigan. Two people are walking arm in arm along the shore—a carefree couple, the bon vivants, Mr. and Mrs. Matuszewski. The man, slender and smiling, helps his beautiful wife, a youthful looking blond, blue-eyed woman, over a hillock. The happiness expressed in his countenance is quite evident. He has reason to be thus: has he not a wonderful wife, dear children, a comfortable home, a satisfactory position as an electrical engineer?

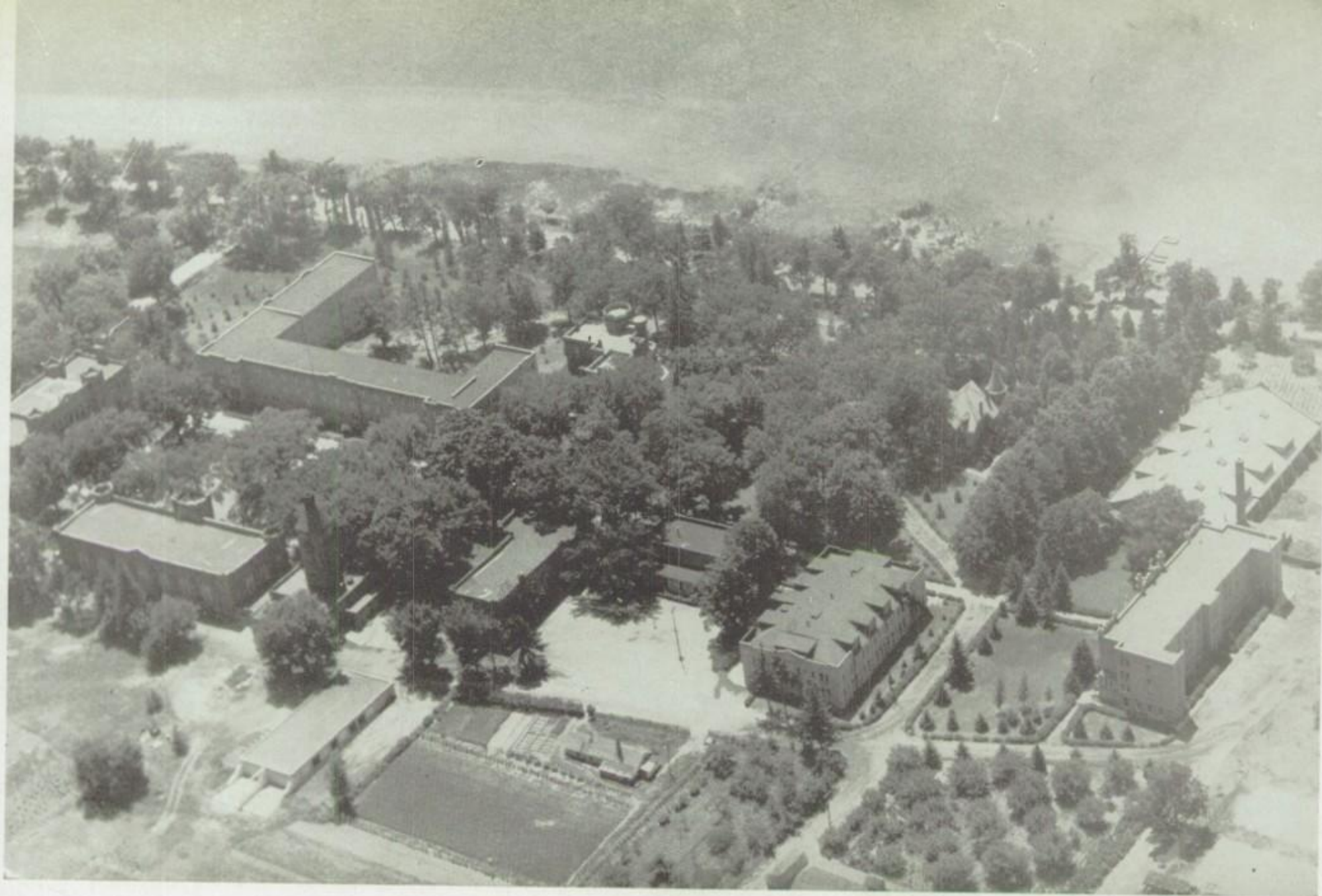
SCENE V takes place in the library of an auspicious residence on the outskirts of New York. Papers and books lay scattered about the room. A man, with disheveled hair, shabby smoking jacket, and comfortable slippers sits at a large desk in front of a blazing fireplace. Puffing contemplatively on the pipe, Waldemere Stryjewski, a well-known novelist and historian, gazes steadily into the fire, recalling the hopes and ambitions of his high school days. Those dreams have become realized and he is thoroughly content in their fulfillment. This man is happily in the attainment of his aspirations and visions of future greatness, undaunted in his dreams.

SCENE VI opens in front of a nearby completed home. A short, dumpy, stocky man walks around, directing the activities of the workers. Walter Regula, the prominent architect, is giving personal supervision to the task of building his own home. A plump, comely woman with two small children at her side, is fondly reminding him to be on time for dinner. A satisfaction with life is quite evident in his face as he gazes at his wife, children, and new home.

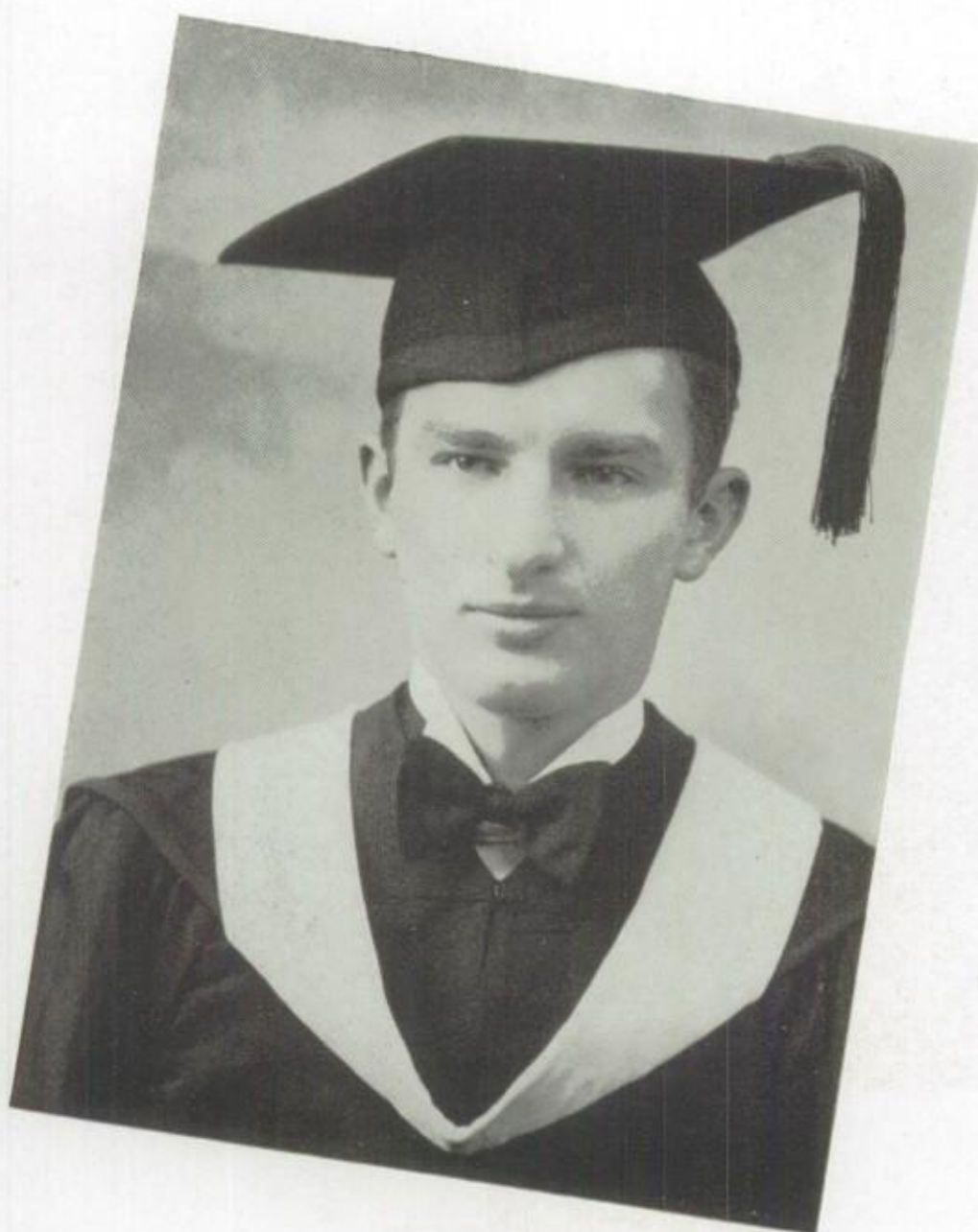
IN SCENE VII, we see a tall, heavy-set man, tinkering away happily in the workshop of his exquisitely modern home just outside of Detroit. Arthur Wojtysiak, a prosperous mechanical engineer, finds utmost pleasure in fixing old and inventing new trivial gadgets. He is happiest when he can spend hours at a time in his model workshop, toying with various machinery. Complete contentment is expressed in his bearing, as he asks no more of life than what he has, his secure position and a happy family.

C O L L E G E





THE HIGH SCHOOL BOY, Father Dąbrowski realized, must strive to become a complete and mature person. College years are decisive one. It is then that a young man becomes aware that he must become a link between the past and the future; that he has sacred obligation to fulfill as regards future generation, history, God and Country. To aid young men reach this objective is the mission of our College. The acid test is passed if, on Commencement Day, the Graduate spontaneously will say: "Lord, I thank Thee that I am a Catholic, an American, a Pole."



Stephen B. Dąbkowski, A.B.

SOUTH RIVER, NEW JERSEY

Joseph A. Janiga, A.B.

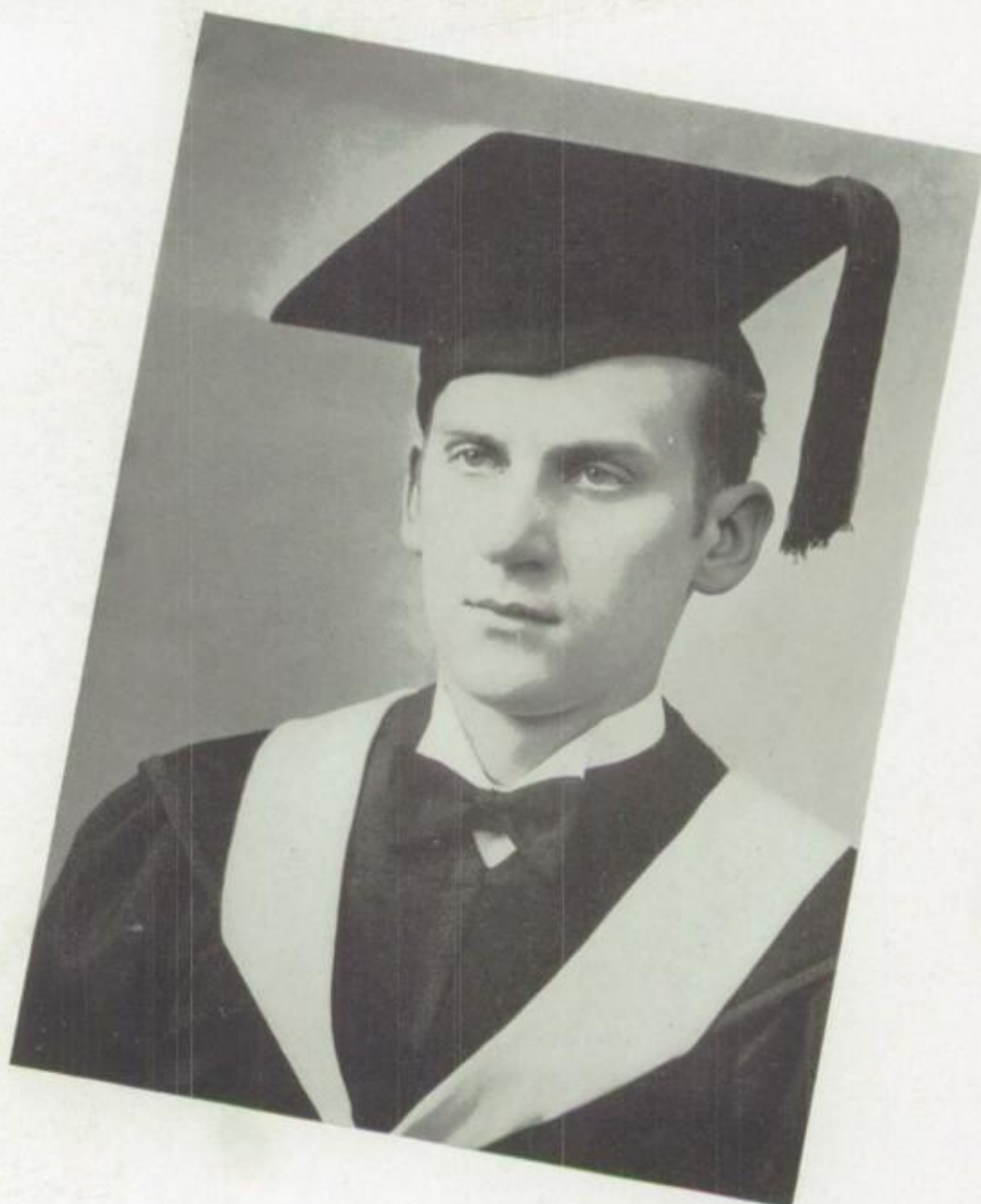
DETROIT, MICHIGAN





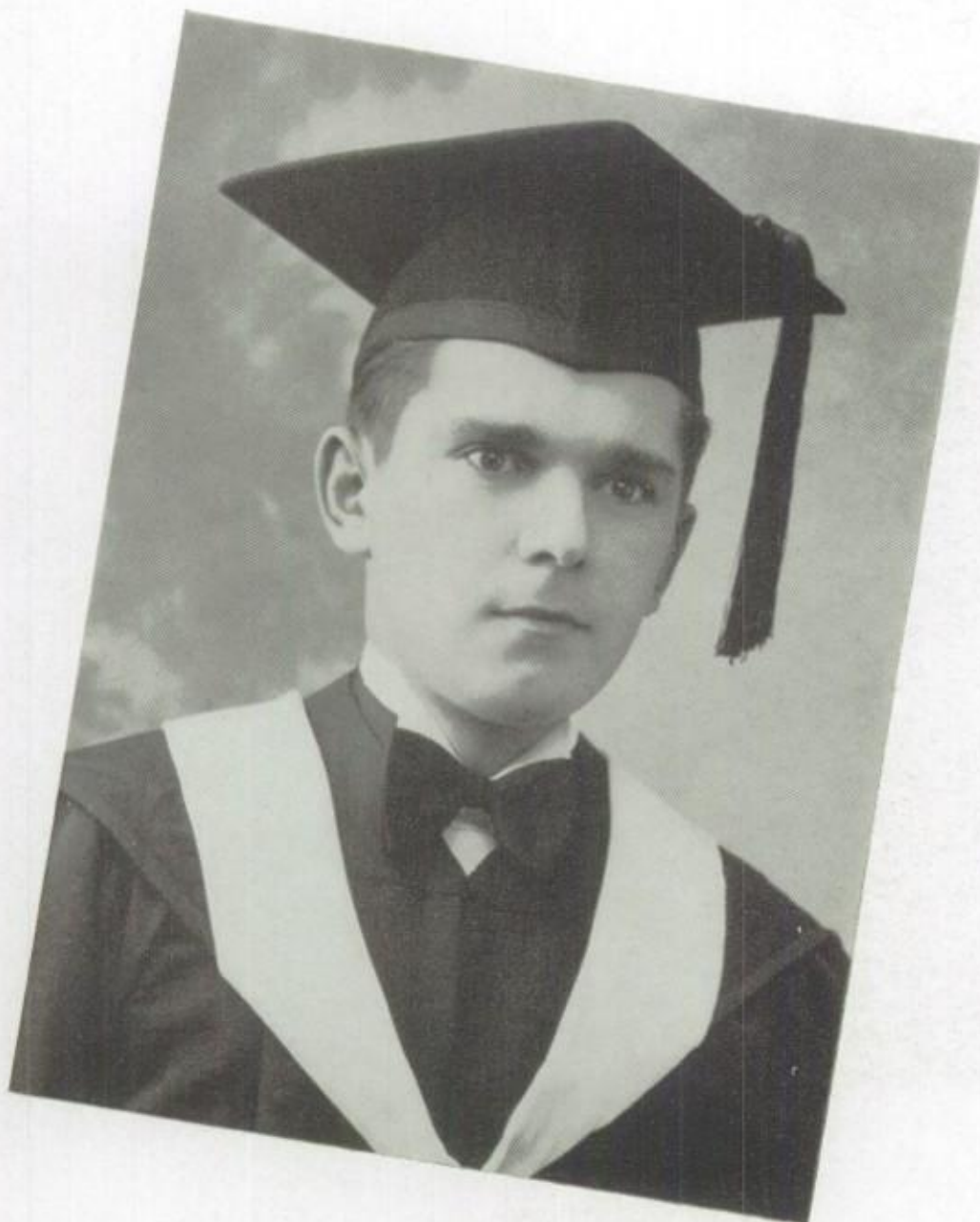
Joseph J. Kula, A.B.

DICKSON CITY, PENNSYLVANIA



Chester H. Nowak, A.B.

HAMTRAMCK, MICHIGAN

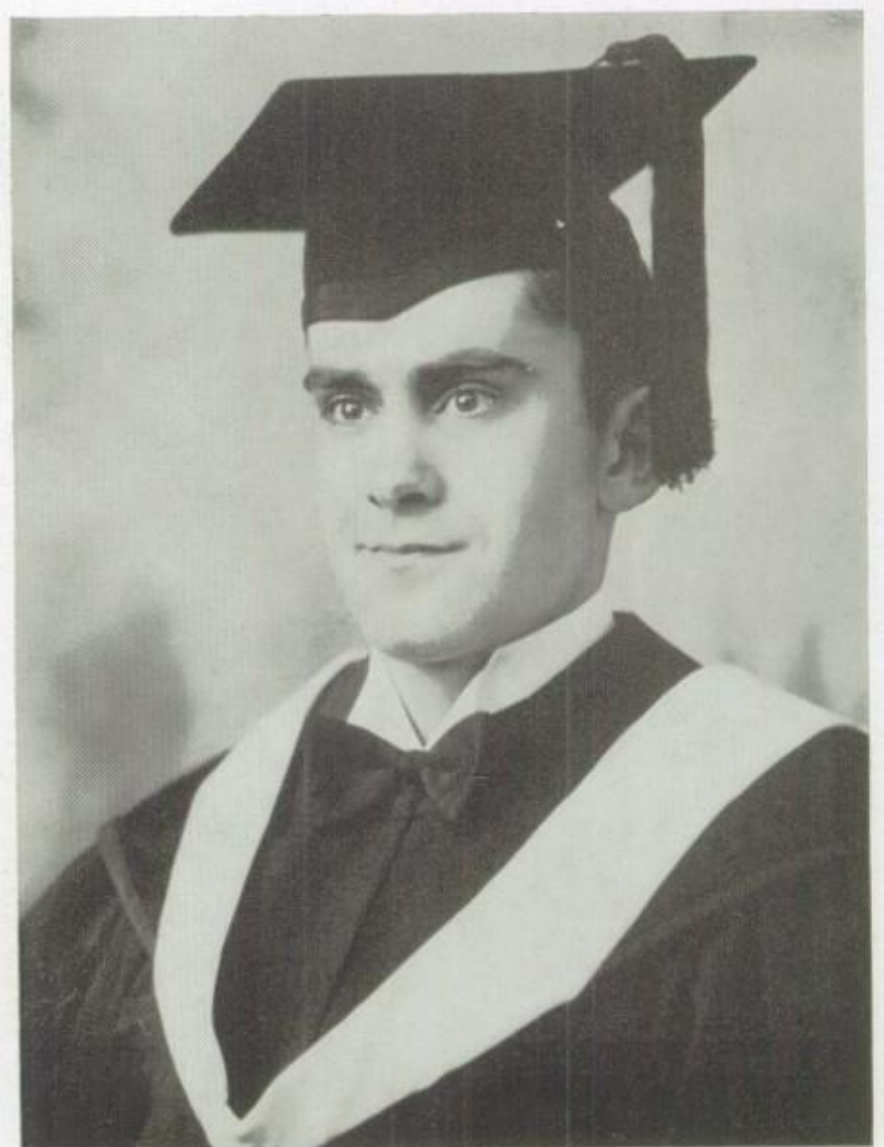


Vincent F. Pitkiewicz, A.B.

BROOKLYN, NEW YORK

Peter S. Szalankiewicz, A.B.

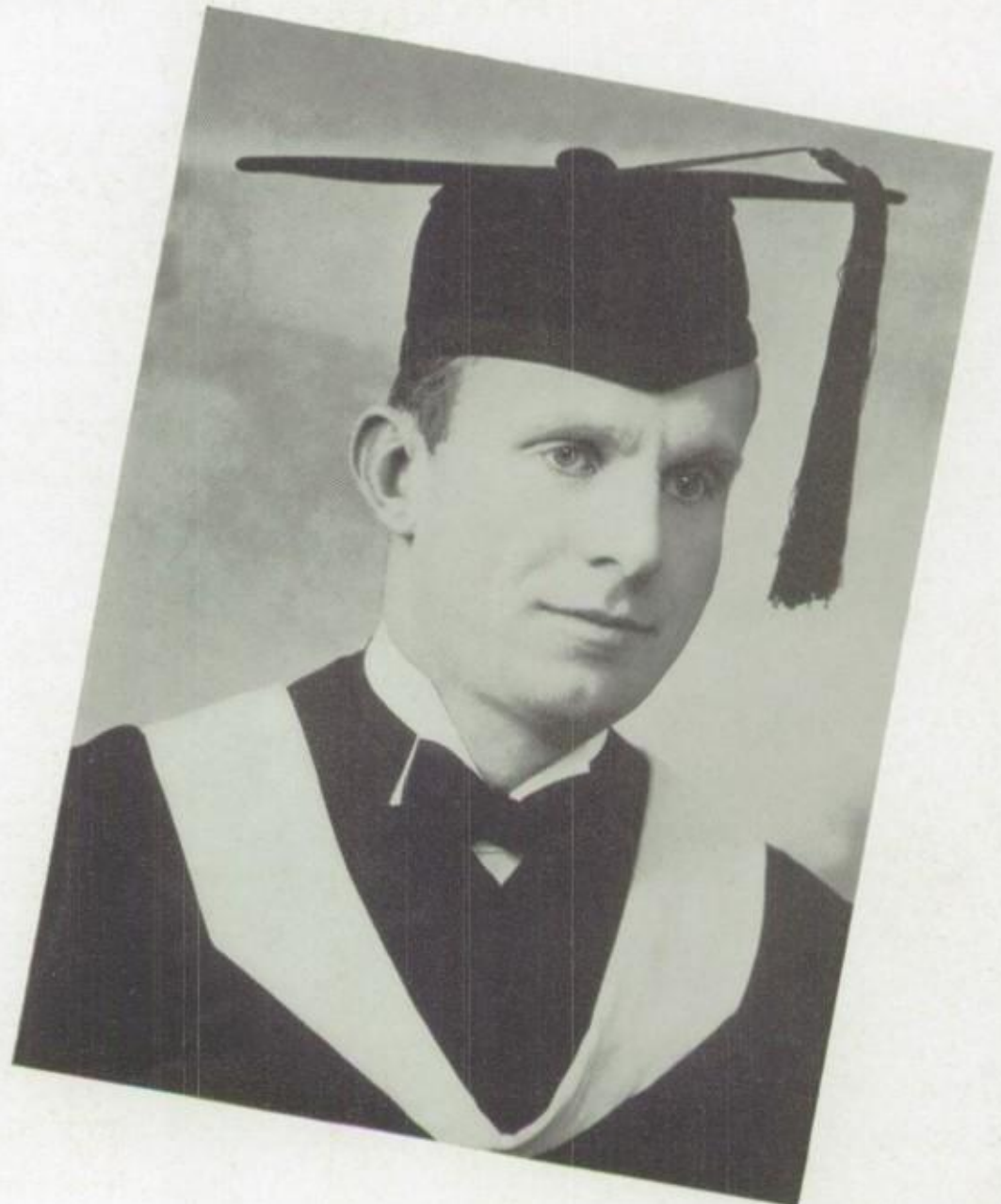
WILLIMANTIC, CONNECTICUT





Ladislaus J. Tobis, A.B.

DETROIT, MICHIGAN



Henry T. Zdunski, A.B.

SCRANTON, PENNSYLVANIA

[illegible]

Father Lord wrote that "it is leisure that largely shapes the morality of our lives. During our eight hours of sleep we are certainly safe from evil. During working hours we are usually fairly good citizens of the kingdoms of earth and heaven. But at leisure? Well, we know from experience, that it is the time of leisure during which the assaults of body, earth and satan are made most heavily upon our souls. We are good or bad chiefly when we are at leisure. Boys will become saints or sinners all depending on how they spend their free time."

REALIZING the many advantages that flow from group activities, St. Mary's can boast of a well planned program of group action. The student, who takes part in social functions, becomes mentally alert; he does things for the benefit of others and he acquires a zest for living. Fundamentally, this zest for living is the willingness to participate in social life. Without a doubt, the student would choose to do these things by himself. Yet, St. Mary's, seeing the necessity of producing better men "For God and Country" gives them these opportunities under supervision. Supervision, in itself, does not hinder the ability of the individual who wishes to assume leadership; rather, it encourages it.

Every student has his chance for gaining social fame at Orchard Lake. It is natural for man to want to be useful. St. Mary's realizes this and hence gives the young man the opportunity to be useful. In any group-work, each member plays the part for which he is best fitted, thus he aids in the unfolding of projects and enriching his social experience. Due to such activity there is a noticeable change in the character of the student. He changes from the egotistic I-ness to the cooperative We-ness.

This social development brings about that warm American trait of original humor, develops a consideration for others and brings into the student that constructive idea so necessary for progress. It becomes quite obvious that any group possessing a democratic atmosphere offers experience in initiating and carrying out plans, in meeting difficulties, in accepting and fulfilling obligations, in distributing responsibility, and in creating morale.





IN STRANG'S BOOK, "Group Activities in Colleges and Secondary Schools," we learn that the establishment of successful social contacts depends upon: 1. An interest in social contacts and a desire to maintain them; 2. An environment facilitating social contacts; and 3. Specific techniques for establishing them.

At St. Mary's, the second and third conditions are present at all times. This, however, does not mean to imply that the first requirement necessarily depends upon the student himself. He who has no interest in social life is often influenced by those who have. This arouses his yearning for social contact and results in a desire to be of service to his friends.

Several experiments on the social attitude of students have shown that responsibility, generosity and consideration for others were related to successful life in school. The student who sat at his desk and took no time out from studies lacked the ability to make friends. Others who did take out time from study had definitely a more pleasant attitude toward life. However, in this, as in every other aspect of human behavior, there is a wide range of characteristics the individual can acquire. This does depend upon the individual himself.

Furthermore, St. Mary's plans to turn out a finished product which is capable of making steady progress in the world. Hence, everybody takes part in some group activity. Participants often produce outstanding contributions and develop hidden talents. Throughout his social life at Orchard Lake, the student develops those abilities which will be of use to him in his future life. The beneficial results are: increased poise and self-confidence.

MANY GROUP FUNCTIONS are the results of the student's emotion. This heightens the interest and proficiency in studies for then the student is emotionally looking for a development parallel to his own social life. The activities, however, do not encourage wild emotions. St. Mary's knows this and hence, neither the mind nor the body of a student is overtaxed with fatiguing activity.

While group activities contribute constructively to the development of the individual, they also contribute in that, they prevent explosive outbursts of his energy. The principle followed in this case is: if a student has continuous plans to formulate, he will not lower himself to a brute-like sense of humor. Therefore, the individual and the school are aided by increased group action.

By means of interacting with the other students, one combines his ideas with theirs and thus develops a sense of value. St. Mary's realizes that standards of social activity of tomorrow are built on the basis of those begun in school.

VOCATIONALLY, group activities have uncovered different hidden talents. Through group work, many a student has gained valuable information concerning art, music and journalism. Combined with this information, he gains the valuable asset of knowing his own creations. To add, mind and body cooperate to create original ideas of beauty. Finally, the student loses the fundamental vice of selfishness for he has gained the virtue of working for and with a group.

More important than this, the student has gained the loyalty of his friends and thus throughout his life he will be able to make many more.



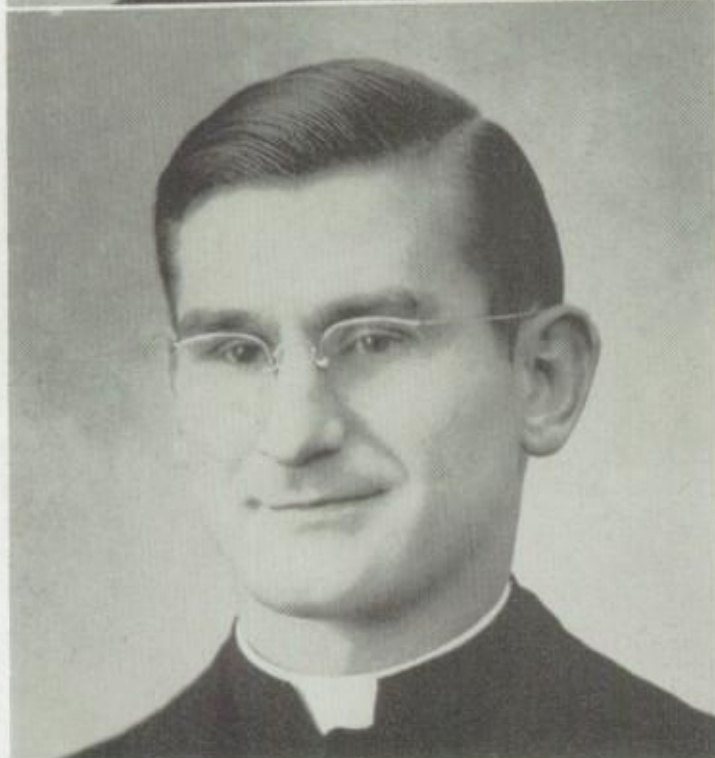
S E M I N A R I U M





Ks. Władysław J. Charko

DIECEZJA GRAND ISLAND, NEBRASKA



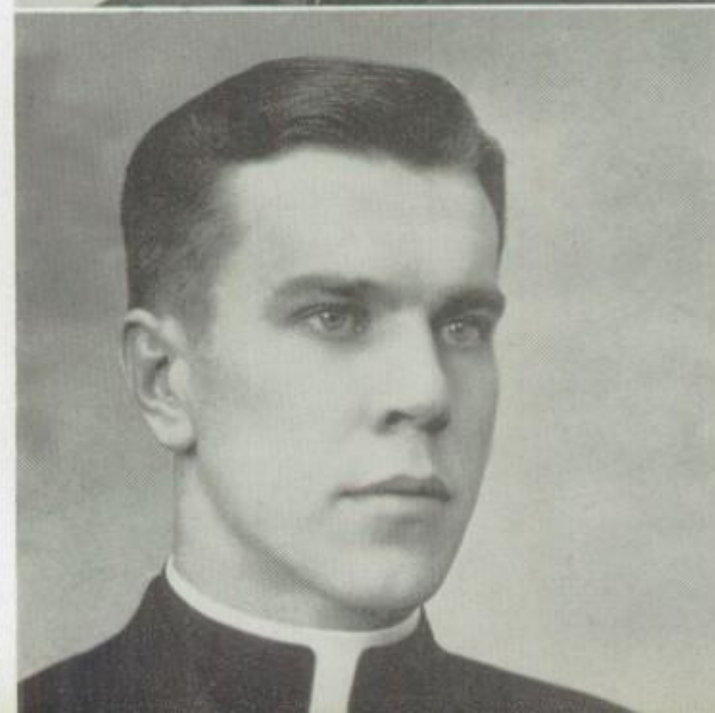
Ks. Stanisław J. Duda

DIECEZJA FARGO, NORTH DAKOTA



Ks. Józef S. Deskiewicz

ARCHIDIECEZJA PHILADELPHIA, PENNSYLVANIA



Ks. Hieronim A. Duraczynski

DIECEZJA SIOUX FALLS, SOUTH DAKOTA

Ks. Wojciech A. Godlewski

DIECEZJA GRAND ISLAND, NEBRASKA



Ks. Jan P. Grabowski

DIECEZJA TRENTON, NEW JERSEY



Ks. Wacław M. Grochowski



Ks. Franciszek J. Klimkiewicz

DIECEZJA TRENTON, NEW JERSEY





Ks. Mateusz J. Kosiba

DIECEZJA GRAND ISLAND, NEBRASKA



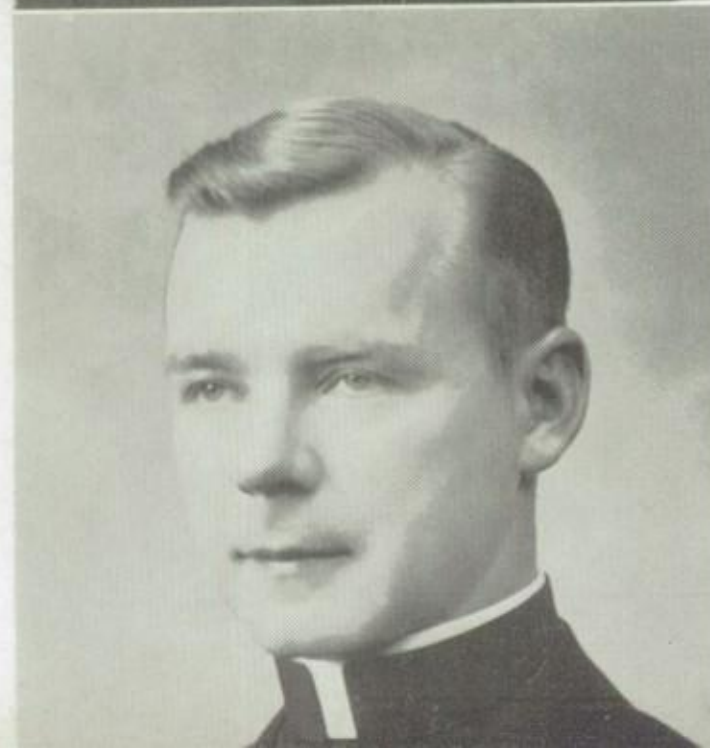
Ks. Władysław J. Lisowski

DIECEZJA GREEN BAY, WISCONSIN



Ks. Albin J. Majdanik

DIECEZJA SYRACUSE, NEW YORK



Ks. Franciszek T. Majusiak

DIECEZJA SIOUX FALLS, SOUTH DAKOTA

Ks. Kazimierz T. Mociun

DIECEZJA SIOUX FALLS, SOUTH DAKOTA



Ks. Edward M. Obuchowski

ARCHIDIECEZJA DETROIT, MICHIGAN



Ks. Jan A. Przewoźnik

DIECEZJA TRENTON, NEW JERSEY



Ks. Leonard J. Rafałowski

DIECEZJA SEATTLE, WASHINGTON





Ks. Benedykt J. Rembelski

ARCHIDIECEZJA DETROIT, MICHIGAN



Ks. Antoni I. Wasielewski

ARCHIDIECEZJA DETROIT, MICHIGAN



Ks. Władysław J. Wernowski

DIECEZJA ALTOONA, PENNSYLVANIA



Ks. Zygmund E. Zalewski

DIECEZJA TRENTON, NEW JERSEY

czynił Romulus przy zakładaniu rzeczypospolitej rzymskiej”

Drugą wielką ideą, jaką świat z Polski czerpał, była tolerancja religijna. Gdy Zachód broczył w wojnach religijnych, Polska dążyła do usunięcia wszelkich tarć na tem tle, starając się o wzajemne zrozumienie różnic religijnych. Jeszcze przed wystąpieniem Lutra, ojciec literatury polskiej Biernat z Lublina, w r. 1515 wywodził, że nie należy ludziom narzucać szczegółów wyznaniowych czy liturgicznych, poza zasadami Ewangelii, że ludziom wolno szukać prawdy według własnego rozumienia i że za to nikogo potępiać nie należy. W okresie reformacji Polska dopuściła u siebie różnorodność wyznań, za co potępiana była zarówno przez Rzym, jak i Genewę — „myśl to iście diabelska” — oburzał się Beza w r. 1570.

O zastosowaniu w rzeczywistości tolerancji religijnej — świadczy konfederacja warszawska, z r. 1573.

Tolerancja polska bardzo się różniła od różnych kompromisów i ugód wyznaniowych, które przyniósł w. XVI. Najpierw przez to, że gdy wszystkie one były rezultatem krwawych wojen i narzucone zostały przez władzę monarszą skłóconym poddanym, konfederacja warszawska jest dziełem samego społeczeństwa, bo uchwalona po śmierci Zygmunta Augusta na tym sejmie konwokacyjnym, który przygotowywał sposób obioru nowego króla. Powtórnie, wszystkie ugody obce dopuszczały tolerowanie jedynie dwóch naczelnych kierunków religijnych, a jedynie polska konfederacja wcielała prawdziwą ideę tolerancji, obejmując nią wszystkie kierunki wyznaniowe. —

Dyplomata Hubert Languet takiego argumentu użył wobec króla Karola IX: „*est to rzeczą stwierdzoną, że w królestwie polskim, które jest jedno z największych w chrześcijaństwie, od wieków mieszczą się koło siebie religia grecka i rzymska, w wielu nawet miastach są kościoły jednej i drugiej. Od kilku znów lat większość szlachty przyjęła wyznanie protestanckie i wcale nie widzimy, by państwo przez to uległo zamieszaniu, że rządzone jest przez ludzi różnych religij, a*

główne urzędy są im rozdawane bez różnicy.”

Jak jeszcze za okrzykanego o fanatyzm Zygmunta III Wazy, wyróżniała się Polska tolerancyjnością ponad inne narody, świadczą Arianie, którzy po śmierci tego króla, ułożyli modlitwę zań, z wdzięczności, iż dotrzymał swej przysięgi królewskiej i mimo poduszczeń roznamiętniających się tłumów, nie użył władzy królewskiej do niszczenia niemiłych sobie obozów religijnych.

Za tę tolerancję jeszcze w okresie colloquium religijnego w Toruniu Hugo Grotius sam się nazywał czcicielem imienia polskiego „*cultor nominis Polonici*”.

Kiedy u nas cofnęła się tolerancja religijna, dzięki nieszczęsnej ewolucji w drugiej połowie XVII i pierwszej XVIII w., zyskała Polska na Zachodzie opinię państwa fanatycznego, nietolerancyjnego. Wyznawać jednakże i wcielać w życie pokój religijny u siebie, w okresie krwawych wojen religijnych, było trudniej, aniżeli to przychodziło narodom Zachodu w w. XVII, po wielkiej ewolucji myśli filozoficznej i narodowej.

Trzecią ideą, która w świadomości powszechnej zrosła się z Polską, była idea narodowa. W Polsce świadomość narodowa rozwinęła się bardzo wcześnie, bo już w wiekach średnich na tle konfliktu z Niemcami. W okresie przywilejów stanowych szlachta ją w pewnej mierze spacyła, ale znów na tle tragedii XVIII w., głównie pod wpływem rozbiorów, zabłysła wcześniej i silniej, niż gdziekolwiek. Promieniowała ona z wysiłków zbrojnych konfederacji barskiej których echo natchnęło powstanie dzieła, stanowiącego dla wielu narodów podbudkę do uświadomienia sobie idei własnego charakteru narodowego. Mianowicie, J. J. Rousseau, gdy kreślił swoje „*Uwagi o rządzie polskim*,” pozostawał pod wpływem inspiracji polskiej, podnosząc potężną siłę ducha narodowego. Pisał on m. in.: „*Polska była wprawdzie w okowach rosyjskich, ale Polacy pozostali wolnymi. Wielki przykład wskazujący, w jaki sposób można wyzywać potęgę i ambicję sąsiadów. Nie możecie przeszkodzić aby was nie połk-*

nęli, postarajcie się przynajmniej, aby was nie mogli strawić. Cnota obywateli, ich gorliwość patriotyczna, im tylko właściwy kształt, jaki przybrały ich dusze pod wpływem narodowych urzędzeń, oto jedyne wały, zawsze gotowe do obrony Polski, a których żadna armia zdobyć nie zdoła.”

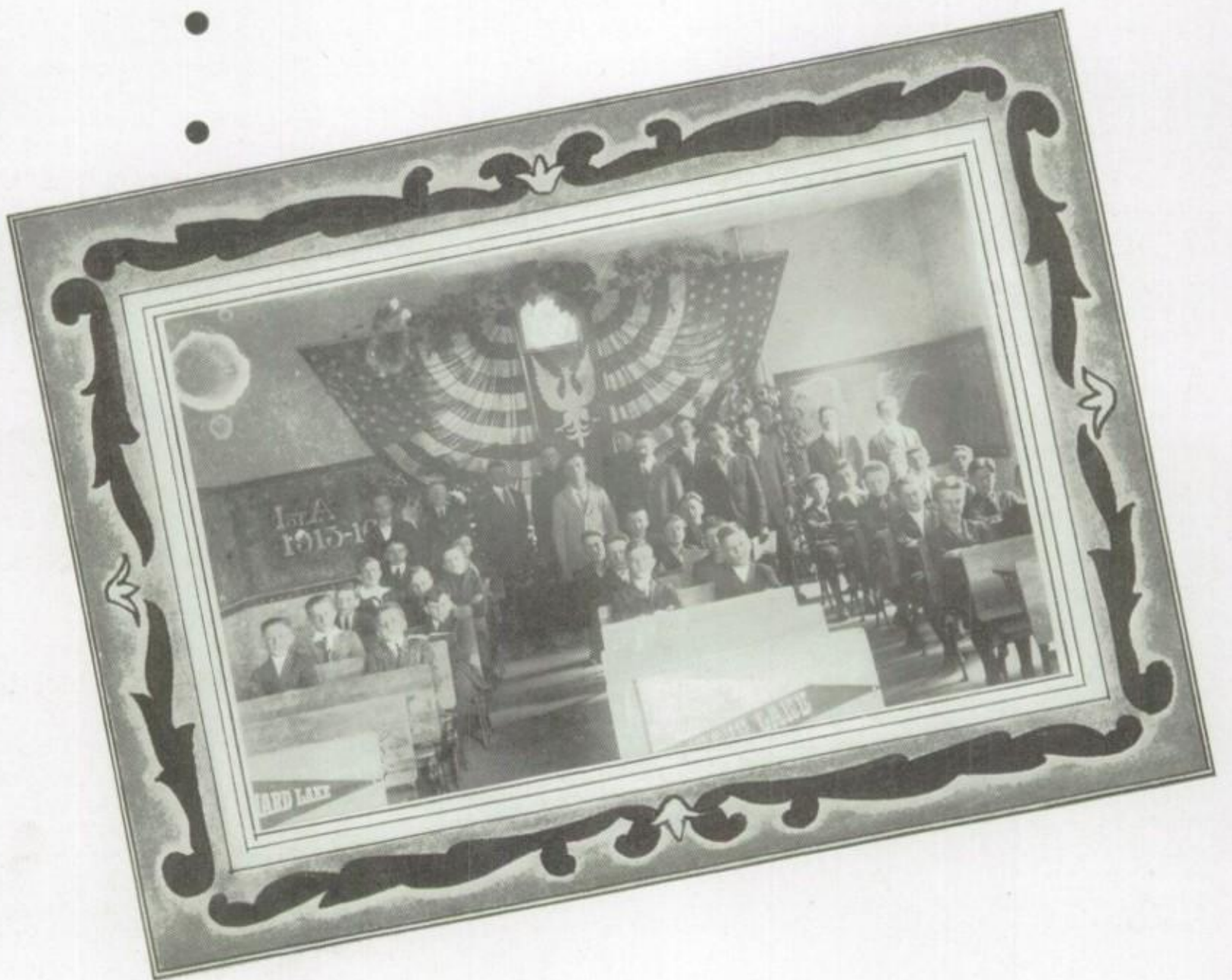
Walki Polaków w różnych stronach świata pod sztandarami rewolucji francuskiej i Napoleona, roznosiły wszędzie ideę narodową. Nawet znakomity Prusak, baron von Stein, w r. 1807 zauważał w historii polskiej zjawisko, które „*przez wysoki rozum, nieustraszoną odwagę, płomienną miłość ojczyzny, dosięgając najwznioślejszych rysów, jakie zna historia narodów.*”

W postanowieniach kongresu wiedeńskiego, po raz pierwszy stwierdzono językiem urzędowym dyplomacji, że dzięki Polakom świat zrozumiał, iż naród nie pokrywa się z państwem, iż można nie mieć państwa, pozostając narodem, i zachowuje się istotne cechy i uprawnienia narodowe nawet będąc rozdartym między trzy państwa. Wielka emigracja, walcząc o ideę narodową w różnych stronach Europy i dając jej wyraz w najrozmaitszych wysiłkach, jeszcze mocniej zespoliła uświadomienie idei narodowej w Europie z imieniem Polski

Nie będę wymieniał wielkich nazwisk uczonych artystów, myślicieli, odkrywców, którzy przyczynili się swym geniuszem do wzbogacenia kultury powszechnej. Chodzi mi o idee, które Polska, jako całość, reprezentowała przed innymi i wzniosła do ogólnej świadomości świata.

Dziś przeżywamy ponury okres grabieży kultury polskiej. Możemy zapewnić nowoczesnych Hunów, że jak za Kallimacha, naród polski cały w swojej świadomości jest jednolity, i to nie tylko w znaczeniu narodowym, ale i polityczno-państwowym. Każdy Polak, gdziekolwiek jest, — jest dzisiaj skupieniem potężnej, świadomej energii. Ta prężność wyda po odpłynięciu nowoczesnego popopu, wzmożoną twórczość kulturalną. A zwycięstwo Polski nad barbarzyństwem Niemiec i Rosji, będzie jednym z największych wkładów Polski, do ogólnego dorobku kultury światowej.

L I T E R A R Y





FATHER DĄBROWSKI was fully aware of the opportunities that are afforded to the students who participate in campus publications—opportunities for mingling with persons who are working seriously toward a definite goal, and opportunities to increase one's writing ability, one's organization of time and effort and one's fund of factual knowledge.

Czy Seminarium Polskie, Dz. Dąbrowskiego, Zastuguje Na

Każda dobra sprawa zasługuje na poparcie, tym bardziej, jeżeli ona nas samych dotyczy czy to pośrednio czy bezpośrednio. Sprawa Seminarium Polskiego jest rzeczą dobrą i nas wszystkich Polaków obchodzącą, bo jest to uczelnia Polska i katolicka. W tych dwóch składnikach są zawarte cechy prawdziwego Polaka.

Prześladowanie zaborców wyrobiło w naszym narodzie polskim poczucie narodowe we wielkim stopniu. Gdy więc lud polski przybył tu do kraju wolności, gdzie mógł to swoje narodowe poczucie swobodnie praktykować i rozwijać, trzeba było koniecznie, by ktoś lud prowadził, potrzeba było przewodników. Dla rozmaitych

powodów nie mogła przybyć tu razem, tu licznie napływającym, także dostateczna ilość kierowników. Prócz tego, skoro żyjemy w tym kraju, trzeba i z nimi i z jego ideałami się zapoznać dla skuteczniejszej pracy naszej narodowej. Dlatego potrzebnym było, by na miejscu wychować i wykształcić przewodników dla naszego ludu, który zamierzał tu pozostać, lecz równocześnie pragnął zachować swą narodowość. Taką uczelnią tu na "miejscu" było Seminarium Polskie, które wypełniało wolę ludu tu na wychodźstwie.

ZAŁOŻYCIEL

Ks. Józef Dąbrowski był bezpośrednim założycielem tej uczelni a pośrednim było całe społeczeństwo nasze,

ponieważ ono jej domagało się. Ks. J. Dąbrowski był narzędziem, lub lepiej rzecz określając, był usposobieniem potrzeb naszego ludu i przyjął na swe barki ciężar, jaki był połączony z wypełnieniem tego zadania. Seminarium tedy należy do całego polskiego społeczeństwa, ponieważ dla niego było założone, dla niego istniało i dziś jeszcze jest na jego usługi. Jeżeli tedy zachodzi kwestia pomocy dla tej uczelni, to ona słusznie może zwracać się do swych rodaków, jako matka duchowa do swych dzieci, dla których pracowała i pracuje.

CEL SEMINARIUM

Seminarium Polskie nie jest jakąś korporacją ufundowaną przez pewną grupę ludzi lub pojedyncze osoby dla korzyści materialnych, zarobkowych a chociażby i naukowych. Korporacja zawsze łączy się z ideą osobistych korzyści dla założycieli. Założyciel Seminarium z góry przewidział trudności związane z utworzeniem polskiej uczelni; innych nawet namawiał iżby się tej pracy podjęli, ponieważ obawiał się czy będzie mógł wykonać to trudne zadanie. Gdy te zabiegi skutku nie odniosły, wtenczas sam się ofiarował. O ciągnięciu materialnych korzyści ani mowy nie było; tu szło tylko o dobro narodu. Stąd obowiązek i honor narodu nakazuje dbać o dzieło dla niego zbudowane.

Zakładamy stowarzyszenia wzajemnej pomocy materialno-finansowej i zobowiązujemy się do opłat na ten cel, by w razie potrzeby móc otrzymać pomoc. Seminarium Polskie jest dla nas tu



eto Ks. J. Poparcie?

na wychodźstwie jakby takim "stowarzyszeniem" pomocy duchowej. Różnica jest tylko ta: w stowarzyszeniach pomocy materialnej sami zobowiązujemy się do opłat według praw danego stowarzyszenia; w stowarzyszeniu pomocy moralnej i duchowej jesteśmy moralnie zobowiązani utrzymać je, skoro ono istnieje dla naszego dobra duchowego.

Seminarium Polskie spełniało dotychczas swe posłannictwo w tej tak ważnej sprawie naszego narodu. Czy ono ma i nadal spełniać? Czy społeczeństwo nasze potrzebuje jego usług w obecnych czasach i warunkach, gdy młode pokolenie staje się coraz to więcej obojętne na sprawy polskie? Czy istnieje dostateczna przyczyna utrzymywania tej uczelni, by ona, wobec zmiany warunków i nadal pełniła swe zadanie tak jak przedtem? Czy podtrzymywanie odrębnych narodowości zgadza się z duchem kraju, w którym żyjemy?

CELE SEMINARIUM

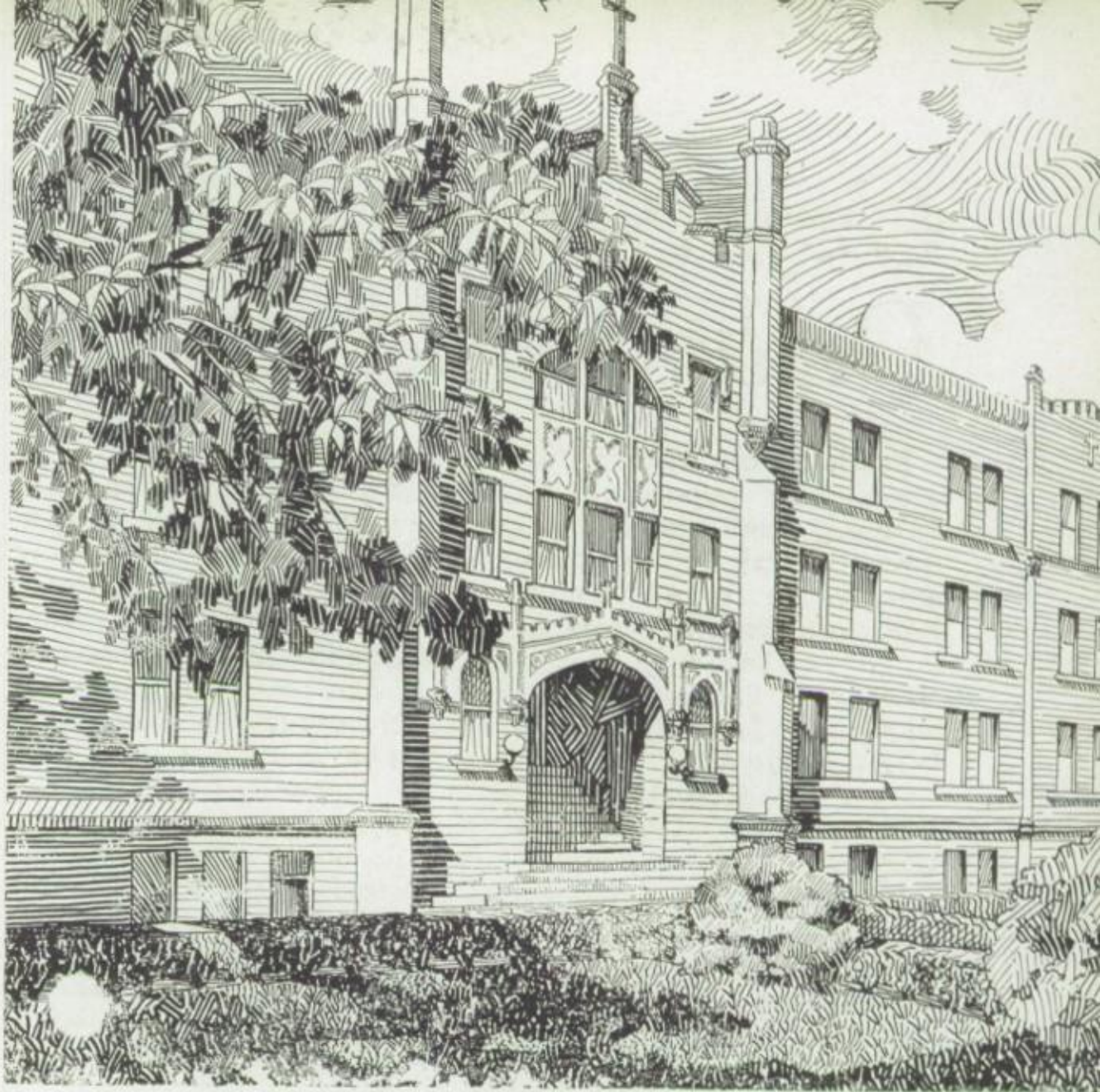
W kraju, w którym żyjemy i którego jesteśmy obywatelami, powinniśmy czynić wszystko, co wychodzi krajowi na dobre, o ile oczywiście takie działanie nie sprzeciwia się prawom Bożym lub kościelnym. To wypływa z obowiązku obywatelskiego. Czy jest to więc dobrym dla kraju tego, gdy na przykład my Polacy utrzymujemy swą odrębność narodową? Bez wątplenia! Odrębne bowiem pochodzenie narodowe i pielęgnowanie zwyczajów narodowych nie jest samo w sobie szkodliwym dla kraju (chyba, że

chodzi o element zły), dopóki dana grupa narodowościowa wypełnia obowiązki kraju, w którym żyje. Przez takie zwyczaje narodowe bogaci ona wiedzę kraju, tym bardziej, jeżeli jakiś naród ma coś, czego przybrany kraj nie posiada a potrzebuje. My Polacy mamy najpierw pewne cechy wspólne z cechami kraju tutejszego; a to cechy demokracji. Nasz naród od początku swych dziejów zawsze był demokratyczny; zawsze kochał wolność. Aby demokracja była prawdziwą demokracją, musi się budować na prawach moralnych: Boga i sumienia. Demokracja bez Boga i sumienia staje się zepsuciem i przekupstwem, bo brak jej poczucia odpowiedzialności wobec kogoś — Boga. Nasz naród polski ma w sobie właśnie te cechy, bo jak powyżej wspomniano, prawdziwy Polak jest zarazem i dobrym katolikiem, czyli posiada potrzebne kwalifikacje, aby być prawdzi-

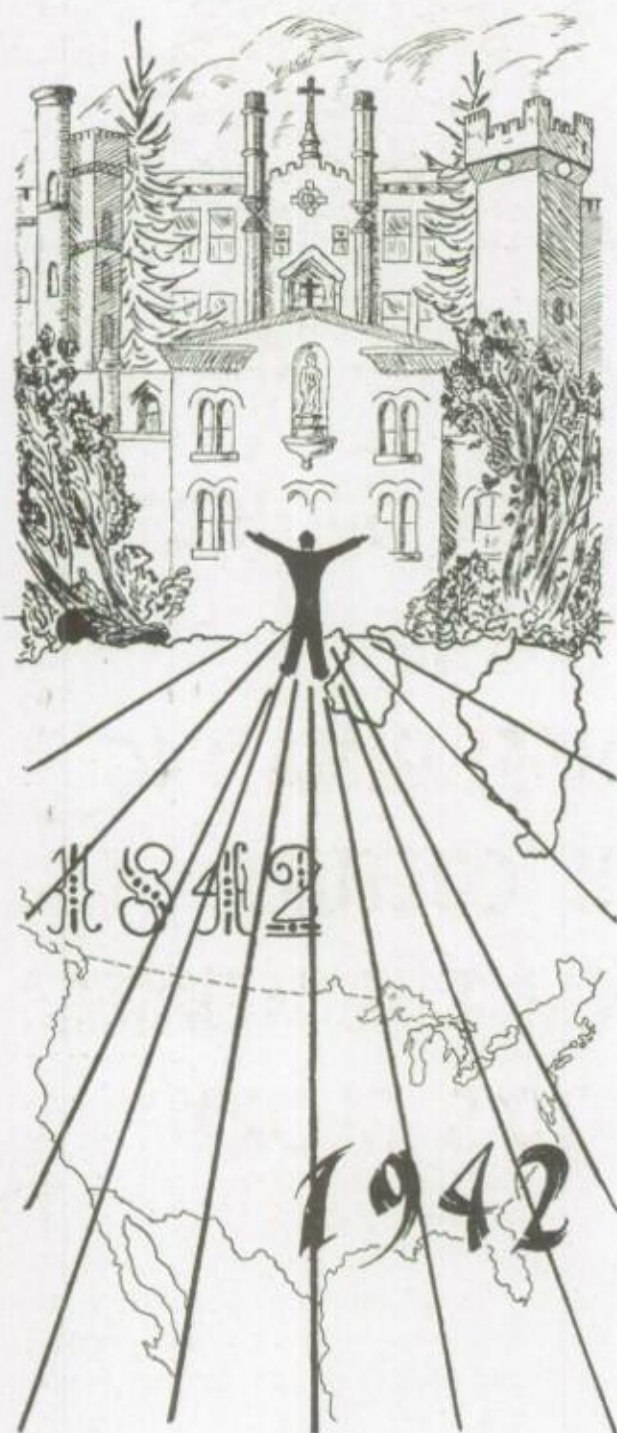
wym demokratą. Taki Polak jest więc prawdziwym Amerykaninem, ponieważ dodaje krajowi coś, czego mu brakowało. Wniosek stąd widoczny, że taka odrębna narodowość nie tylko nie przeszkadza lecz przeciwnie, dopomaga danemu krajowi.

WNOSZENIE ZDOBYCZY KULTURALNYCH

Jeżeli inne narody, które na setki lat przed nami tu przybyły jeszcze zachowują odrębne cechy narodowe, to dlaczego my, jako młodsza imigracja, nie mielibyśmy zachować naszych cech narodowych. Ponadto, jak powyżej powiedziano, nasze cechy umiłowania wolności i prawdziwej demokracji upoważniają nas do tego. Stąd i młodzież nasza tutaj zrodzona z tych właśnie przodków odnosi wielką korzyść z uczęszczania do takiej uczelni jak nasza, a odnosi zarówno ze względu na to, że jest polską jako też, że jest amerykańską.



BIOGRAPHICAL PHASES OF FR. DĄBROWSKI THE FOUNDER OF OUR INSTITUTION



EARLY ADOLESCENCE.

Father Dąbrowski was born in Żółtańce, Poland, on January 19, 1842. He lost his father when he was twelve. His courageous mother supported and educated three children by managing a boarding house for school boys in Lublin. Young Joseph helped considerably. He completed his education in Lublin with the aid of a scholarship and entered the University of Warsaw.

STUDENT- PATRIOT.

The young student's patriotic zeal could not observe the preparations for the January Insurrection passively. He joined the forces of General Mierosławski, and received the command of a detachment. After the inevitable collapse of the uprising, he returned to his studies at Warsaw. The Russian government however, initiated a devastatingly effective drive to punish the insurrectionists. Joseph with the aid of Dr. Chałupinski left his native land.

FRUITFUL EXILE.

Foreign soil proved to be a harsh step-mother to Father Dąbrowski. In Saxony he had to labor hard for a livelihood. The knowledge and experience gained, however, served him in good stead in later years. By some stroke of fortune he got an opportunity to pursue further mathematical studies at the Universities in Switzerland. Soon after, he felt the call to labor in the vineyard of Christ. He proceeded to Rome, to attend the seminary of the Congregation of the Resurrection which had been founded by Bogdan Jański and Adam Mickiewicz. Here he came under the wise direction and guidance of Father Peter Semenenko.

SHEPHERD OF THE POLES.

Divine Providence guided him to Rome not only as a preparation to the priesthood but also to direct him to his field of labor. On September 1, 1869, the day of his ordination, the Poles in America sent an earnest appeal to Pope Pius IX begging for Polish priests. Realizing that a splendid opportunity was being offered Father Dąbrowski immediately volunteered. Bishop Melcher of Green Bay, Wisconsin, who was in Rome at the time, gladly interviewed him as a prospective candidate for his diocese.

UNGRATEFUL CHARGES.

Soon after Father Dąbrowski arrived in Wisconsin, he was appointed to the Sacred Heart of Jesus parish in a locality, which he later called, "Polonia." Surprisingly, his presence was not welcomed. The men who had infested the neighborhood with taverns were responsible for this antagonistic attitude. Such an environment, he saw, was hardly suitable for the development of the parish. A change to another locality was imperative. Paradoxically this became possible through the land-grant of a non-Catholic, Mr. McGrear, who later became a convert.

A VERSATILE PASTOR.

A good shepherd that he was, Father Dąbrowski devoted his extraordinary zeal and talents not only in supplying the immediate spiritual needs of his people, but also the intellectual and material. Following the example of the early monks, he instructed them in improved methods of farming

and the other crafts. However, he was more concerned with the education of youth. Classes were held in the rectory with a faculty composed of himself, a certain Kiedrowski, and the daughter of the philanthropic McGrear. The rapid growth of his parish demanded greater and larger teaching facilities.

FELICIAN SISTERS ARRIVE.

Already familiar with the splendid and noble work of the Felician Sisters in Poland, Father Dąbrowski dispatched to the Mother-General at Cracow a fervent petition—so persuasive that immediate compliance was made. Soon, five self-sacrificing Sisters set out to America to perform a most noble work. They arrived on November 20, 1874, being the first Polish nuns to set foot in America.

CONVERTS.

Father Dąbrowski did not confine his pastoral work only to his fellow men but also turned to the Indians that had encamped nearby. Like the truly great apostle, he endeavored to ransom the souls of the natives by deeply interesting himself in their struggles, hopes and misfortunes. Gradually, their confidence was gained. Mother Monica would often prepare a basket of dainty delights which Father Dąbrowski would take for the Indian children. It became so that a visit of the "Black-robe" always brought cries of joy. In time, with the aid of a blind Indian to act as interpreter, conversations became an accomplished fact.

FOUND POLISH SEMINARY.

After many years of exhausting pastoral labor Father Dąbrowski was forced to resign. While in Detroit he realized the urgent necessity of supplying priests for the ever-swelling number of immigrant Poles. Also aware of these pastoral needs were the Bishops of America, who soon appealed to Cardinal Ledochowski, then at the head of the Society for the Propagation of the Faith in Rome. The Cardinal conceived the idea of founding a College and a Seminary in America, which could most effectively satisfy this need. When in 1879, Father Leopold Moczygęba, O.M.C., visited Rome, Cardinal Ledochowski consigned the undertaking to him. Pope Leo XIII heartily approved this splendid undertaking. When Father Moczygęba returned to America, he entrusted the undertaking to Father Dąbrowski.

A GLORIOUS CLIMAX.

With characteristic vigor, Father Dąbrowski started proceedings to gather an adequate fund. After trudging daily for even the smallest offering, sufficient money was finally collected to begin construction. Success was his when the seminary, under the patronage of the SS. Cyril and Methodius, was completed on December 15, 1885. As the paternal and benevolent head of the institution Father Dąbrowski devoted his remaining efforts. On Saturday, February 15, 1903, he suffered a heart attack. The attending physician warned that a relapse would end in death. On the following morning a repeated attack brought to an end a life of toil and sacrifice. The day had come for the Eternal Shepherd to say, "Well done, my good and faithful servant."



**A LIFE DEDICATED
TO THE
DISSEMINATING
OF CULTURE
FOR FURTHERING
GOD'S GLORY**

Co Wniosła Polska Do Kultury Powszechnej?

O tem, co wniosła Polska do kultury powszechnej, wypada nam mówić w chwili, kiedy się zaprzecza wszelkiej kulturalnej roli Polski w historii. Niemcy usiłują dziś wmówić w świat, jakoby Polska nawet własnej kultury nigdy nie wytworzyła. Aby nadać temu cechę prawdopodobieństwa, muszą zamykać szkoły, biblioteki, niszczyć pomniki, wywozić dzieła sztuki itp. Łudzą się, jakoby przez te zniszczenia mogli zatrzeć ślady i wielkiej kultury i jej doniosłej roli dziejowej.

Były wprawdzie epoki w historii, kiedy najazdy barbarzyńskie zamieniały kwitnące prowincje w ruinę. Właśnie Germanie w VI i VII w. doprowadzili do tego, że potężna i bogata kultura rzymska została zniszczona i prawie przepadła. W tej epoce było to możliwe, gdyż najazd objął Wschód i Zachód i trwał tak długo, aż wygasły pokolenia, wychowane w kulturze rzymskiej i terytoria opanowane zostały przez nową ludność która ani jej cenić nie umiała, ani jej poznać nie mogła, choćby z zabytków, nie znając nawet sztuki czytania. Dziś Niemcy, pomimo swych zamiarów niszczyielskich są wyspą odosobnioną, i choć szaleją na ziemi polskiej, kultury polskiej nawet nie zdolają osłabić, gdyż do naprawienia szkód pomoże Polsce otaczająca ją ogólnoświatowa atmosfera kulturalna.

Misja kulturalna Polski napot-

kała w dziejach na wielkie trudności, przede wszystkim z powodu nieszczególnie korzystnego wyboru terytorium, na którym osiadły polskie plemiona. Terytorium to, pokryte lasami i bagnami, nie mogło się równać z uprzywilejowanymi sąsiednimi, zajętymi przez Niemców. Niemcy korzystali ze spadku Rzymian w dorzeczu Renu i Dunaju, spadku, który jednak nie przekroczył Bramy Morawskiej. Na ziemię polską nie docierali apostołowie z dalekiego Zachodu czy Południa, przynoszący z sobą idee, wiedzę i doświadczenia. Na tej ziemi samo plemię polskie musiało wykonać olbrzymią pracę, którą gdzieindziej młode narody miały ułatwioną przez nieprzerwalny ciąg wysiłku kulturalnego.

To użyznienie kulturalne dorzecza Odry i Wisły, dokonane zostało jeszcze w średniowieczu od w. X do XV, a rezultatem jego było przeniesienie słupów kultury zachodniej aż poza Bug i San. Zdumiony obserwator włoski, bystry Filip Kallimach mówił o tym wysiłku wobec Papieża w r. 1490: "Na tak ogromnym obszarze ziem, jednakowy jest lud i naród, nie różni się ani obyczajami, ani językiem, ani urządzeniami, zespolony zgodnością we wszystkich sprawach boskich i ludzkich, tudzież prawem; jeśli wziąć pod rozwagę jego zamięłowania, chęci, wreszcie pewnego rodzaju jednomyślność we wszystkich poruszeniach, rzekł-

byś, że to raczej dom jeden i rodzina, aniżeli naród."

Od w. X do XII naród polski był powolnym uczniem mistrzów z Zachodu; od w. XIII już uczył się sam, a w w. XV stanął do współpracy twórczej około podniesienia kultury ogólnoświatowej, nie tylko materialnej, ale duchowej, filozoficznej, humanitarnej. Ta właśnie uprawa terytorium barbarzyńskiego, pierwotnego, a tak trudnego i rozległego, jest największym wkładem, jaki Polska średniowieczna wniosła do ogólnego dorobku kultury powszechnej.

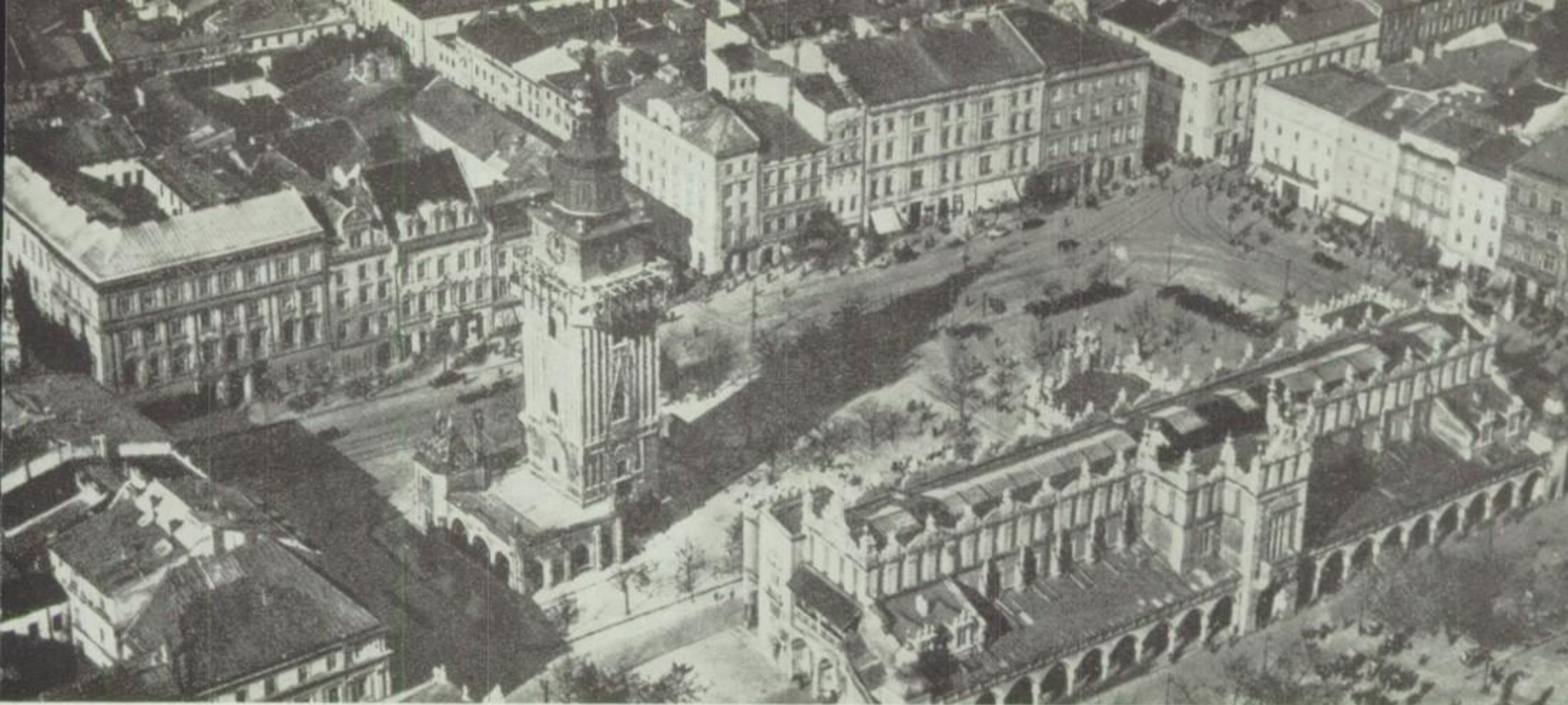
Niemcy twierdzą dzisiaj, że to nie był wysiłek narodu polskiego, lecz zasługa osadników niemieckich. Nie będę zaprzeczał wartościom, jakie wniosła kolonizacja niemiecka, ale niepodobna zapomnieć, że Niemcy sami przychodzili jako starsi uczniowie cywilizacji rzymskiej, nie tylko w dziedzinie duchowej, ale także materialnej — budowa osad, gospodarka trójpolewa, technika artystyczna

Zamek w Krasiczynie



Wioska na Wołyniu



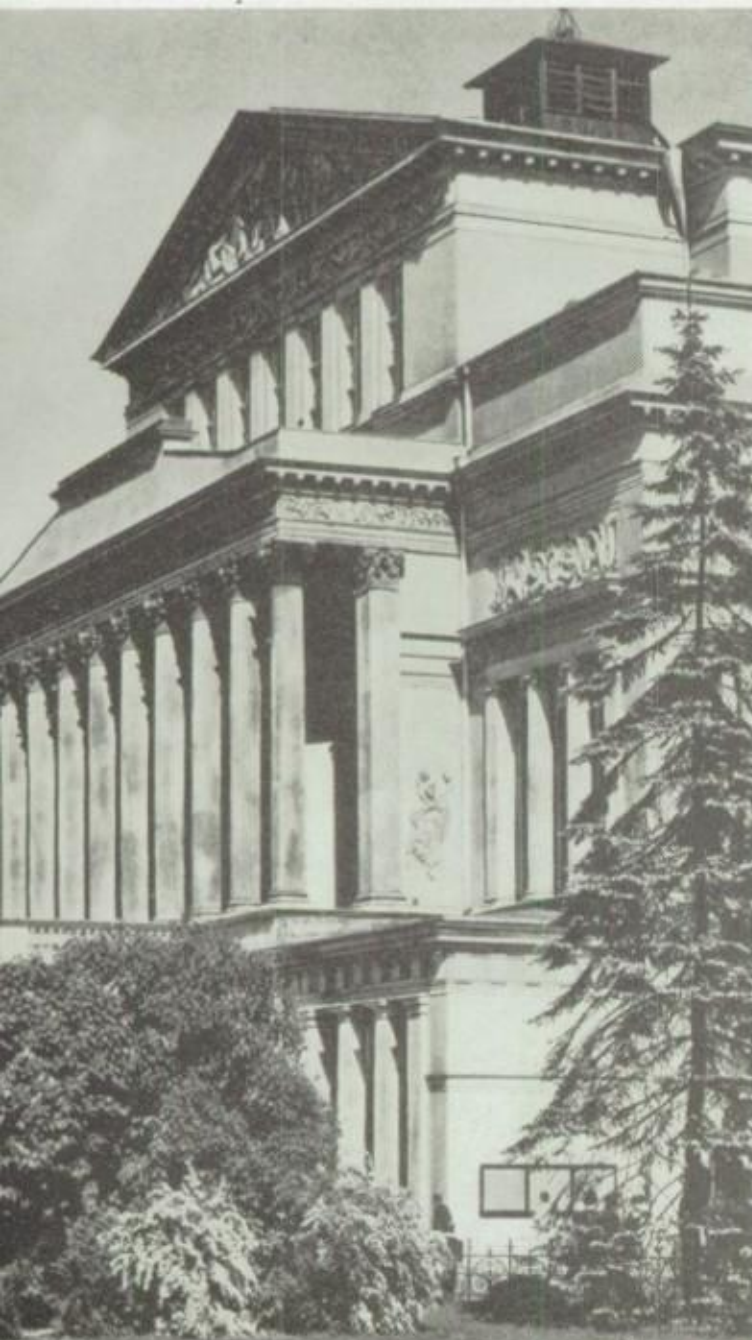


Rynek Krakowski

Na wyludnione przez najazdy tatarskie ziemie, przychodzili po chleb i bogactwo, korzystali z wielkich swobód polskich, dzięki którym sami się asymilowali do obyczaju polskiego. Nie oni nadali piętno kulturalne fizjonomii tych ziem, ale polski żywioł ziemiański, tj. szlachcic i chłop, których oblicze duchowe jeszcze w w. XV było jednolite. Sami Niemcy ulegli wpływowi i czasowi kultury polskiej która ich wchłonęła.

Już z końcem wieków średnich Zachód wiedział o odrębności

Opera Warszawska



kultury polskiej i zwracał uwagę na swoisty "mos polonicus." Cechami tego obyczaju polskiego były, obok rysów nieco wschodnich, przede wszystkim łagodność, uprzejmość, gościnność. "Dulcedo moris polonici", słodycz kultury polskiej stanowiła największą jej siłę atrakcyjną. W przeciwieństwie do Polaków, Niemcy odznaczali się czemś twardym w charakterze i obcowaniu z ludźmi. Francuzi umieli rychło zauważyć te znamienne rysy, różniące oba narody.

Pewnych znamion podniosłości dodawała kulturze polskiej jej rola kresowa, rola przedmurza idei chrześcijańskiej w ujęciu rzymskim, którą już Rzym przed Machiavelem w XV w. na tle postępów Moskwy i Turków, dostatecznie ocenił

Cywilizacje tę rękę polskie w w. XVI i XVII zaniosły i rozkrzewiły daleko ku Wschodowi, aż po Dniepr i dalej. Właśnie w okresie "potopu", kiedy mocarstwowa Polska zgasła, najsilniej żyła Polska kulturalna, najbardziej zabłysła siła atrakcyjna kultury polskiej na północno-wschodzie i południo-wschodzie, w Moskwie i w Mołdawii. Za okupacji moskiewskiej kolegium Piotra Mohiły w Kijowie utrzymało polski program i język. Święty prawosławny Dymitr Tuptało, zaprowadził w odległym Rostowie wykład języka polskiego. Otoczenie cara Aleksego uległo wpływowi polskiemu, następca jego Fedor, nauczył się po polsku.

Przeniesienie kultury zachodniej aż poza Dniepr, jest największą zasługą Polski dla Zachodu. Zdobycie wiekiej masy ludności pierwotnej, ogarnięcie ogromnych obszarów — pomimo trudnych warunków, — myślą, nauką, ideą i obyczajem kulturalnym, oto dzieło Polski. Dzięki

niej ziemie daleko ku wschodowi wyciągnięte, żyły temi samymi zagadnieniami filozoficznymi, które poruszały umysły we Włoszech, Francji i Anglii.

Gdybyśmy usiłowali śledzić wielkie idee kulturalne, które w dziejach zrosły się z imieniem Polski, na pierwszy plan wysuwa się idea zbliżenia narodów: współzycie z Rusią i grecką wiarą miało charakter nie zaborczy i w oczach całego świata opierało się na dobrej woli obydwóch stron. Jak Polacy kruszyli kopie w obronie poszanowania cudzej wiary, nawet pogańskiej, złożył dowód delegat Polski na soborze konstańskim, profesor krakowski Paweł Włodkowic, z naciskiem sprzeciwiając się krwawej krucjacie Niemców, dla nawracania pogańskiej Litwy. Ideologia związku dobrowolnego, wyrażona w unii horodelskiej, a potem lubelskiej, znalazła żywe echo w świecie ówczesnym. Pruski żywioł niemiecki, Niemcy z Inflant, sami się zgłaszają pod skrzydła polskie. Tak działała wolność polska i tak żywa była jej świadomość u ludów sąsiednich, nawet w Moskwie. Gdy na Zachodzie szalały gwałty i zabory, Polska dawała wzór unii narodów, o charakterze dobrowolnym. Nie uchodziło to uwagi obcych.

Ilekróć znawcy prawa politycznego omawiali różne sposoby powiększenia obszaru państw, jak zabór, kupno, małżeństwo dynastyczne, jedynym przykładem na zjednoczenie dobrowolne była tylko Polska, dzięki unii z Litwą. Nawet zacięty wróg Polski, niemiecki profesor na żołdzie szwedzkim, Hermann Conring, w r. 1675 musiał przyznać: "Tą sztuką zwyciężyli Polacy wiele narodów, przypuszczając je do równej wolności we wszystkim, jak to ongi

(Dokończenie na str. 49)

ACTIVITIES





IT HARDLY SEEMS POSSIBLE that Orchard Lake could offer her students a greater variety of activities in which to develop skill and broaden character outside of class than she does. In the spirit of Father Dąbrowski, drama, campus publication, contests, musical activities, intramural debates and the management of institutional celebrations are used today as the medium through which the St. Mary's student satisfies these needs.



Edward Garbacz

Joseph Turek

Richard Laszewski

Joseph Krysztofik

Father Maksimik

HIGH SCHOOL SODALITY

ESSENTIALLY, the Sodality of the Blessed Virgin is a religious society, not a mere pious confraternity, but a well-organized battalion whose purpose it is to use devotion to the Blessed Mother as a means to stir up in its members such a special fervor of Catholic life as will, of its own accord, overflow in good works for personal holiness, the help of neighbor and the defense and spread of the Church.

The Sodalists carry on projects to increase devotion to the Mass and Holy Communion. Instructions on points of Catholic Action are often given by the Moderator, Father Maksimik, at the monthly meetings. Every first Saturday the Sodalists gather to sing the beautiful and inspiring "Godzinki Do Matki Boskiej."

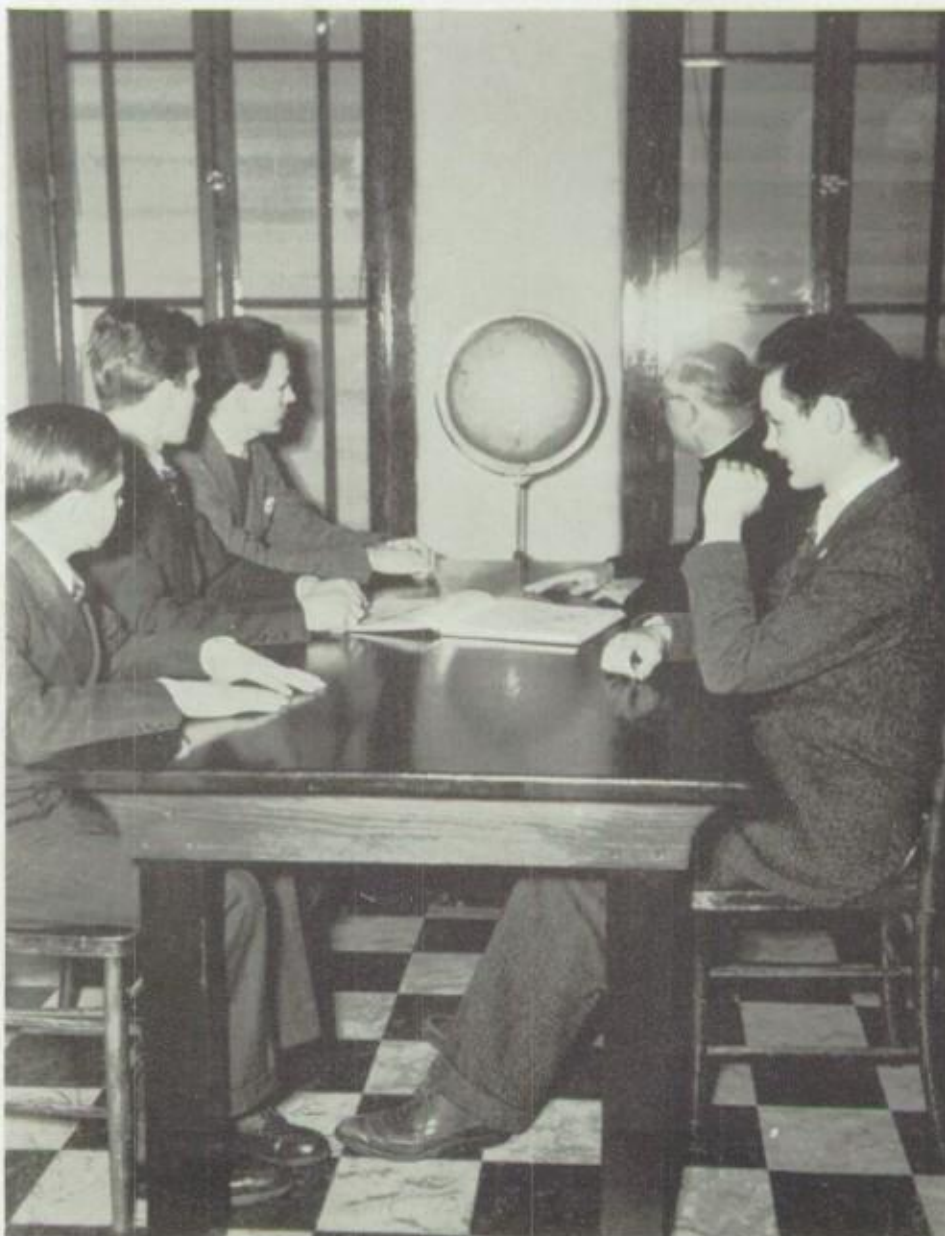
The annual public manifestation of their devotion to the Blessed Virgin is held on Mother's Day in the way of an "Obchód."

HIGH SCHOOL MISSION UNIT

THE HIGH SCHOOL MISSION UNIT, affiliated with the Seminary society, is still in its infancy. It was organized in 1941 through the arduous efforts of Father Orlik. Much credit is due him for his perseverance in explaining the many Mission details, for his unerring guidance and for his foresight in planning its program.

Its primary purpose is to acquaint the High School students with the Mission field, its potential strength and advantages. Another aim is not only to gain material aid but also to instill into the students a valiant missionary spirit. Their zeal has been manifested in the many projects undertaken this year.

J. Rakoczy
R. Łaszewski
S. Lis
Father Orlik
W. Stryjewski





Richard Łaszewski
Joseph Turek
Edward Woznicki
Stanislaus Orlikiewicz
Alvin Norgiel
Chester Lis
Professor Czarnik
Arthur Wojtysiak
Joseph Michalik
Richard Reinke

HANDICRAFT CLUB

ONE of the new additions to the extra-curricular activities of the High School is the Handicraft Club. Specifically it came into being September, 1941.

The main purpose of this inter-class organization is to provide in some measure a place and a means of making the most proper use of time after classes have ceased for the day. An adequate place is assigned to this club, and the means are quite sufficient for turning out projects in wood. The aim of this interesting organization is threefold: 1. to keep the student gainfully occupied, 2. to train the members in the use of fundamental wood working tools, 3. to teach the members the general particulars of manual training. The club has indeed been fortunate in having as Moderator Prof. R. T. Czarnik.

The comparatively large number of projects that have been made by this organization signifies that it has made great progress. The greatest project however has to do with the electrical, scenery, and carpentry associated with the annual dramatic presentation of the High School Department.

Firmly resolved that as Emerson states, "We will work with our own hands" this new student organization has shown by its functioning that it can and will develop into a fine thing for the future student of St. Mary's High School.

CAMERA CLUB

THE CAMERA CLUB was established two years ago as an excellent means of developing the capacities of the students through a worth while activity. With the aid of Professor Wojtaszek, as Moderator, this extra-curricular activity was instituted on the Campus for the maintenance of student interest.

The purpose of the Camera Club is to foster the interest of photography, to provide the students with a useful as well as interesting extra-curricular activity, to promote the exchange of ideas and finally to provide a means of making a permanent record and pictorial history of student and faculty activities, sports, and to illustrate the school newspaper and Year Book.

SEATED:

Edward Gabalski
Raymond Wojciechowski
George Piaścik
Professor Wojtaszek
Edward Garbacz
Clarence Ledwoń
Norman Hejza

STANDING:

John Hoffman
Frederick Jakim
Theophilus Wrzos
Thaddeus Matuszewski
Ralph Obuchowski
Edward Wygoński
Edward Niemera
Edward Królczyk
John Michalik
Gilbert Woitysiak





Edward Kędzierzawski

John Małecki

Edward Szczech

Father Maksimik

COLLEGE SODALITY

THE SODALITY OF OUR LADY has a two-fold purpose—to spread Catholic Action on the College campus and to propagate devotion to the Blessed Virgin. It is divided into two groups: the Literary Section, which promotes interest in good literature by printing interesting book reviews in the school newspaper, The Lake Oracle, and the Apologetic Section, which supervises the Quiz Programs at the monthly meetings.

During May, an altar-shrine to Our Mother is constructed in the lobby of the College Hall—a vivid reminder that it is Mary's month, that it is the time for every true Pole to double his devotion to the Mother of God.

Once the Grotto, which is being constructed on the campus is completed, a new and very welcomed obligation will present itself to the College Sodalists—to upkeep and to beautify this new Shrine to the Patroness of the College.

PHI GAMMA CHI FRATERNITY

THE FRATERNITY, which was organized by Father Cendrowski in December, 1930, for the purpose of promoting good cheer and college spirit on the campus, was for this past year achieving its aim successfully. Beginning with the public initiations, the Frat successfully carried out its planned program of parties, discussions and outings. To its regular activities was

added a great feature, a staging of a successful play by the college men under the directorship of Prof. R. T. Czarnik and with the whole hearted support of the Moderator, Father Buszek.

The Phi Gamma Chi Fraternity is more and more proving itself to be a vital organ in the promotion of the social and enjoyable affairs on the campus of St. Mary's.

Edward Janeczek

Father Buszek

Stanley Augustyn

Edward Kędzierzawski

Edward Szczech

Joseph Bushek





Professor Czarnik
 John Rakoczy
 Edward Nowakowski
 Louis Dombrowski
 Thaddeus Matuszewski
 John Gabalski
 Edward Garbacz
 Waldemere Stryjewski
 Michael Wodziak
 Eugene Kusz
 Walter Ziemba
 Aloysius Siedlecki
 Richard Laszewski
 Ladislaus Borowski
 Saturn Czubiński
 Joseph Turek
 Chester Janczukowicz
 Bernard Wyżykowski
 Thaddeus Bożeński
 Joseph Gondek
 Chester Szymański
 Joseph Bushek
 Mitchell Paradowicz
 Eugene Zdrojewski
 Joseph Krysztofik

THE LAKE ORACLE

THE MOST effective news disseminating organ on the campus of any school is its newspaper. On and around the St. Mary's Campus you will find the Lake Oracle, now in its second year. Due credit should be given to the Lakeside Punch and to the Eagle, which were published by the pioneers of St. Mary's campus newspaper. But the Lake Oracle is really the best glorifying result as well as the progeny of all these.

No one can exactly say which one person is solely responsible for the Lake Oracle; everyone finds it his duty to support it. With the ceaseless work of the staff is combined the ardent enthusiasm of the student body, which combination, by its constant application, rewards itself and the Alma Mater with a publication that will yet augment and serve the future students of St. Mary's. The heart and soul of the Lake Oracle for the past two years has been Prof. R. T. Czarnik aided by the splendid cooperation of Editor Eugene Kusz.

SEMINARY SODALITY

THIS YEAR marks the 25th anniversary of the founding of the Sodality at SS. Cyril and Methodius Seminary. Shortly after Reverend Arnold Waszyca received permission from Bishop John Foley to establish the Sodality, he had it affiliated with the Prima Primaria in Rome.

The Sodality is a religious society whose purpose is to use the devotion to the Blessed Virgini as a means of fostering and instilling into its members a fervor for Catholic life and for all that it stands.

Every month, the official publication of the Sodality, "The Sodalis," is sent to Poles throughout the nation and foreign countries, thereby stirring up devotion to the Mother of Christ. With Father Maksimik as Moderator, the Sodality has reached new heights in both its purpose and in its official Sodality paper, "The Sodalis." May those who follow, keep up this important work.

Stanislaus Milewski

John Przewoźnik

Father Maksimik

Francis Majusiak

Benedict Rembelski





Elmer Sobiek

Francis Krul

Joseph Skupień

Father Ropella

Boleslaus Radziewicz

SACRED HEART SOCIETY

THE LEAGUE OF THE SACRED HEART is officially known as the Apostleship of Prayer. It is a pious association of Catholics in all parts of the world who daily offer their prayers, works and sufferings for the intention of the Sacred Heart, in reparation for sins, for the particular intention of the Holy Father, and for the intention of their fellow associates. By the active membership in the League even the indifferent actions of the day are sanctified and made prayers and works

for God. Moreover, the members share in the merits and good works of many Religious Orders and in the Indulgences especially granted by the Church.

The local unit which consists exclusively of students in the Seminary helps to furnish the Chapels here with many necessities for divine worship. In this way the Society promotes externally the love for the Sacred Heart. The members of the Society, under the direction of their Moderator, Father Ropella, and their staff officers, zealously fulfill the purpose of the Society.

THE SODALIS

CATHOLIC ACTION consists not merely in personal perfection but also of a true Apostolate. Hence a special and vital function of the Sodalists is to disseminate the "golden theme of Catholic thought" among the Poles in America. The Sodalists have centered their talents and energies to make this monthly publication an outstanding and influential Catholic periodical. It

has merited the praise of many Polish journalists and many of its articles have been reprinted in many outstanding Polish papers in the country. The periodical enjoys a very large circulation and a very wide exchange. It is an extra-curricular activity giving excellent practice in journalism to the students who are willing.

Stanislaus Milewski
Wenceslaus Grochowski
Father Maksimik
Professor Piwowarski
Henry Smarszcz
Bronislaus Worsa
Ladislaus Lisowski
Vincent Pitkiewicz
Eugene Kijek
Daniel Bogus
Anthony Chmielewski
John Grabowski





John Terepka

Father Orlik

Casimir Senderak

Anthony Chmielewski

Stephen Dąbkowski

THE SEMINARY MISSION SOCIETY

SINCE ITS ORGANIZATION IN 1919 by our present Rector, then a student, the Mission Society has continued to fulfill its threefold purpose of praying for the missions, studying the missions and sacrificing for the missions. As a unit, the Seminarians cooperated in furthering the achievements of the Society by taking an active interest in its mission work and by promoting a program exemplifying their true mission spirit.

Following the precedent set by its predecessors, the Seminarians weekly offered prayers and sacrifices for

the missions. Every Saturday afternoon saw two of its members visiting St. Joseph's Mercy Hospital in Pontiac where they distributed Catholic papers, magazines and pamphlets to the Catholic patients. In addition, the Society maintains a magazine rack for the students' use.

1941-1942 proved to be an active, successful year for the Seminary unit of the Mission Society. In fulfilling its purpose, it has paved the way for continued success in the future.

DETROIT AND VICINITY STUDENTS' CLUB

THE Reverends Wilczewski, Krych, Walkowiak, Gozzenialski and Messrs. Draganski, Slazinski, with the able help of their friends, laid the foundation of this organization on May 9, 1919.

Its aim is clearly outlined in its Constitution; namely, training in public speaking through a program of theatrical productions; strengthening social ties by way of group recreation and excursions; and, lastly, aiding the Alma Mater through moral and material contributions.

During the many years of its existence, the Club grew steadily stronger until today it is one of the largest organizations on the Campus. A glance at its records proves conclusively that the purpose has been fulfilled.

At present, under the guidance of their zealous Moderators, Fathers Filipowicz and Neumann, it has reached new heights. Let us hope that its present members will be mindful of their past record and will continue to win new laurels for the Detroit Students' Club.

Mitchell Bednarski

Joseph Turek

Paul Sierocki

Daniel Bogus

Father Filipowicz

Bernard Zaglaniczny





Joseph Kula

John Terepka

Father Rybiński

Leonard Gajewski

Henry Smarszcz

Eugene Kijek

EUCCHARISTIC LEAGUE

THE FIRST BEGINNINGS of this world wide League for the laity were given by the blessed Peter Eamard, in 1897. Twenty-five years later the Eucharistic League made its first appearance on the Orchard Lake Campus and was affiliated with the main headquarters in Rome.

Taking the words of Pope Pius X, "To renew everything in Christ" and also the motto of its founder, "Thy Eucharistic Kingdom Come", a group of men organized with a view of instilling in the hearts of its mem-

bers a profound devotion to the Prisoner of Love. Its secondary purpose was to propagate the glory of the Most Blessed Sacrament. Taking part in weekly adoration, they strive to spread and encourage the needed devotion to the Holy Eucharist. The members of this League are both the benefactors and the beneficiaries; bringing others closer to the Sacred Heart of Our Divine Savior, and storing up innumerable treasures in heaven. The Moderator of this association is Father Rybinski.

POLISH LITERARY SOCIETY

THE POLISH LITERARY SOCIETY was first organized in the year 1895, by two students of the SS. Cyril and Methodius Seminary, J. H. Straus and P. Budnik.

The purpose of this organization was to awaken, as well as sustain a love for Polish songs and to subscribe to the foremost Polish publications. Later, by constant revision of the constitution, it had for its aims:

1. The strengthening of interest in things Polish with the aid of speeches, debates, theatrical productions,
2. To bind and sustain brotherly love amongst its members, and
3. To support Polish publications.

As for forty-seven years, the Polish Literary Society continues, still, to fulfill its purpose by producing programs and theatrical presentations during the year. During this school term, it has presented two outstanding productions: an Academy in honor of the late Ignacy Jan Paderewski together with the honoring of the 25th anniversary of the death of Henryk Sienkiewicz, and the Christmas play, "Polish Bethlehem."

Leonard Gajewski

Peter Pianowski

Walter Tobis

Henry Zduński

Ignatius Novelli



ATHLETICS





IN ORCHARD LAKE'S sports program, there is something doing from the first day of school to the very last. Complete schedules are maintained in the major sports. The varsity men, however, are not the only ones who enjoy the thrill of athletic competition. There are intramural sports and a complete physical education program for the others less adapt for the major contests. These are designed to build up co-ordination of physical skills, to promote health and to form a basis for the development of a sport's hobby.

College Eleven

ON OCTOBER 11, 1930, the Eagles again revived football at Orchard Lake. The first two years were not marked by any distinguished successes, but in 1932, Father Krzyzosiak coached a veteran eleven to an undefeated showing and the championship of the M.O.C.C., five members of the team making All-Conference, including Father Neumann, the present coach. The team was successively taken over by Father Bartol, and then by Edward J. Skrzycki. Though never producing extremely outstanding teams after this, the Eagles were marked by a spirit of sportsmanship and clean play.

IF IT'S POSSIBLE in Football, St. Mary's College team of 1941 "had two strikes on them before they started." Firstly, there was barely a nucleus of a team left from last year's varsity, for only three regulars returned, and secondly, there was the inexperience of the rest of the squad. It was Father Neuman's job to start again, and mold a team. The three lettermen who returned were: "Rusty" Zdunski, Lou Ferbert, and "Tex" Otoka; this trio was supplanted by a small group of juniors and sophomores who had seen action the previous season.

Father Neuman and his assistant Cass Senderak opened the 1941 season against Ferris of Big Rapids, Michigan. Traditional Ferris weather prevailed and the game was played in mud. The "Eagles" fought gamely and stubbornly, but it just wasn't their day to win.

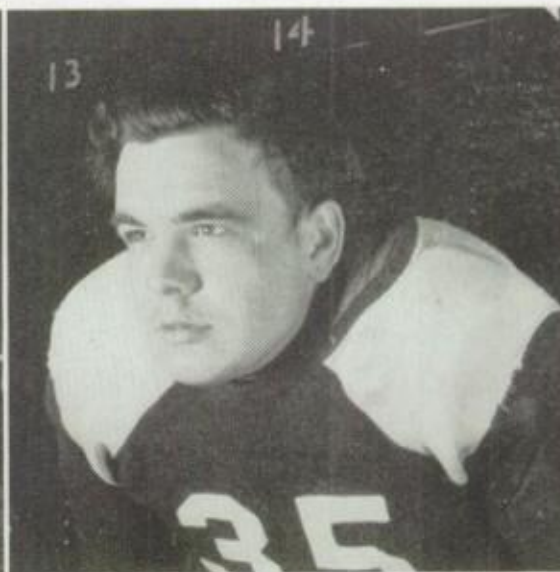
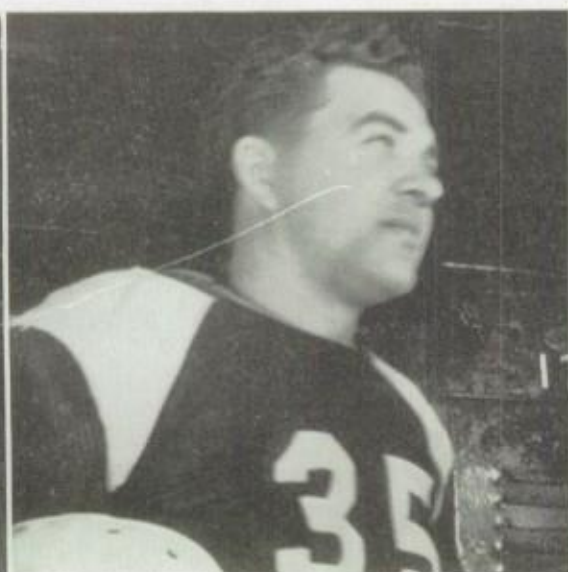
In their homecoming game at Keyworth Stadium, St. Mary's met the superior Lawrence Tech team. The "Blue Devils" had an experienced squad as well as an ample supply of substitutes. These two factors turned the tide in favor of Lawrence Tech.

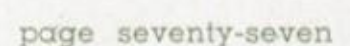
Dąbkowski

Kula

Tobis

Zdunski





College Quintet

THE EAGLES and basketball have been connected in the sports annals of Michigan ever since the sport was introduced at St. Mary's in 1914. Such men as Dan Danielak, Speedy Orlemanski, A. J. Wotta, and L. Malinowski spread Orchard Lake's basketball fame far and wide, defeating such outstanding teams as Notre Dame, University of Michigan, University of Detroit, Loyola University, Michigan State, Armour Tech, and a host of others. Not only did the Eagles play other college fives, but they also engaged professional teams of that day, holding their own against the Buffalo Lincolns, Detroit Rayls, Buffalo Orioles, and Camp Custer. The "Four Horsemen," Bocianski, Wotta, Sturgis, and Glaudel of St. Mary's, captured the headlines time and again in their day, the Detroit Times captioning them as the four of the "Michigan's Greatest Five!" This peerless five tied with Adrian in the first year of M.O.C.C. competition, but won the title the following year, winning ten conference games in a row, and fifteen out of seventeen games played.

NOW, even though St. Mary's basketball glories have dimmed since 1933, the Eagles still valiantly carry on.

Scarcely had the football season been completed, when the Orchard Lakers turned their attention from the gridiron to the court.

The initial game of the season was the first taste of varsity competition for most of the boys on the squad. The outcome, however, was a great victory for St. Mary's. In the following encounters, the uninitiated members of the team made glaring errors, but they were errors of inexperience.

In time, as the games with De Salles, Lawrence Tech, Grand Rapids University illustrated, the squad executed their plays well, with speed and accuracy.

The "hats-off" department salutes Captain Lou Ferbert, Bernie Wyzykowski, Benny Zaglaniczny, and Janczukowicz for their consistent scoring and vigorous team play; and to Chet Nowak, who put on a basketball uniform for the last time. Hats off to Father Neuman and his assistant, Deacon Wasielewski, for the honor of building a foundation for the teams of the future.

Opponents

Cleary College	Ferris Institute
University of Detroit	Michigan State
Assumption College	Normal College
Calvin College	Grand Rapids Univ.
Lawrence Tech	De Salles College



Father Neumann, Gondek, Ferbert, Paradowicz, Wasielewski, Janczukowicz.
Nowak, Marshall, Gabalski, Zaglaniczny, Wyzykowski, Zawodniak.

St. Mary's In Song

Varsity

Varsity on the floor,
We're sure to win or tie the score
We're bound for victory,
For St. Mary's and the Red and the White;
Oh Varsity, we're out to win,
Keep on fighting never give in,
We're bound for victory,
For St. Mary's and the Red and the White,
Oh Varsity !!!

Victory March

Let us cheer tonight for our victory
For the team that brings us our victory;
When that five (eleven) begins,
They surely do fight,
'Cause they're true to the Red and White.
Red stands for the love of our St. Mary's
And the white for clean rallies;
So let us cheer tonight for our victory,
For the team of St. Mary's.

Cheer for St. Mary's

Cheer for St. Mary's,
We're out to win,
Fight to the Finish,
Never give in
You do your best, boys,
We'll do the rest boys
March on to victory!
Rah, rah, rah, rah, rah.

The Boys from Orchard Lake

Oh, we're the boys from Orchard Lake
You hear so much about
And every body looks at us when ever we
go out
We're noted for our wisdom and the funny
things we do
And every body likes us so we know you'll
like us too CHORUS:
When we go marching and the band begins
to p-l-a-y
You can hear the people holler the boys from
Orchard Lake are marching by.

Come On, St. Mary's

Oh, boy just watch that team
Oh boy just watch that team
Oh boy just what that team
They will win to-day

Come on St. Mary's raise that score
Come on St. Mary's we want more
No five can stop that team
When they start to play.

Prep Quintet

EVER SINCE the introduction of basketball into the High School in 1914, the Eaglets have left a blazing trail across basketball heavens, this year being no exception. They set splendid examples of stamina and endurance, as shown by the fact that in the first round-robin tourney in Lansing, Michigan, they played three games in one day, losing the last game by only one point. Since then, St. Mary's High School has garnered a fair share of the State championships, not to mention championships in other tournaments.

THIS YEAR'S aggregation of Eaglets followed in the footsteps of basketball tradition by being the first team in the history of the school to go through its regular schedule undefeated, excluding the tournaments.

To surpass the enviable record set down by the basketball team of last year was the task and goal of the 1941-42 St. Mary's High School quintet. The Eaglets attained their goal.

The squad started the victory march with a bang and in the end whitewashed all its regular scheduled opponents. In the annual Polish Catholic High School Tournament at

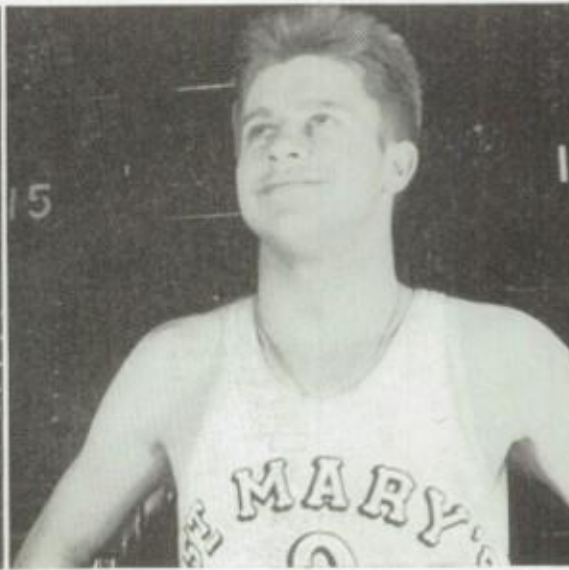
Orchard Lake, St. Mary's was knocked out by St. Josaphat's by one point, the Eaglets having an off day. They proved their right to the P.C.H.S. tournament championship by beating the champions twice in the ensuing season. Among the victims were the aggressive and scrappy St. Ladislaus High of Hamtramck, Michigan, Roosevelt High of Keego Harbor, Michigan—the runners up for the 1940 Class C title of the state of Michigan, and St. Stanislaus High School—the 1940 winners of the much coveted Bishop Woznicki trophy.

Krysztofik

Lis

Obuchowski

Matuszewski





Garbacz, Stryjewski, Turek, Stryjewski, Majewski, Piascik
Dąbrowski, Reguła, Obuchowski, Father Neumann, Rakoczy, Terepka

THEN CAME the State tournaments. St. Mary's went through the district tournaments like wild fire, Keego Harbor proving to be the onyl real competition. The Eaglets were beaten in the semi-finals of the regionals by St. Benedict's. Though losing throughout the whole game, the team never gave up until the whistle blew at the end, giving a remarkable exhibition of "never-say-die" spirit the school is noted for.

Much credit is due to the Coach, Father Neumann, for developing this basketball machine, to Ralph Obuchowski for his long-range bombardment, to Pete Laszewski for his under the bucket shots, to "Chris" Krysz-

tofik for his excellent defense work under the basket, "Streaky" Stryjewski, and "Curly" Turek, who formed the bulwark of the St. Mary's High School defense during most of the season, and to the High School student body for its great support.

In such players as Rakoczy, Dabrowski, and the entire junior varsity, Father Neumann will find the nucleus of his future teams.

An interesting fact about the Eaglets is that the only teams that beat them were two Catholic teams—St. Josaphat's and St. Benedict's. No public high school ever prevailed over St. Mary's this year.

Prep Baseball

THE HIGH SCHOOL BASEBALL TEAM, opening its first official baseball season in 1914, made the astounding record of not losing a single game for eight successive years. In 1922, Farmington handed the Prep baseballers their first setback. During Father Cendrowski's reign as coach, the high school had twenty-six wins against nine losses. Much credit must also be given to Father Skrocki, for the teams he produced, after succeeding Father Cendrowski as coach.

TODAY, the baseball nine of St. Mary's High School stands a good chance of having many victories chalked up in the ledger. A large number of lettermen and a substantial group of promising first year men form one of the best aggregations in recent years. Furthermore the baseball team took on a new spirit this year as is evident from their practice sessions.

The student body looks forward to a team which will equal the brilliant feats of the baseball nines of the past. The grind is tough, for this year's competition is keener than ever, but we have confidence in these lads and we know it will be a successful season.

If past performances are any judge of the future, Ralph Obuchowski will again supply

the batting punch, Turek will once more shine in the outfield, Rakoczy, as always, will thrill the fans with his sensational catches in the infield. Kogut, Klus, and Kryzstofik will contribute the extra punch in order to make this year's baseball team not only one of the most successful but the most aggressive.

April 14	New Hudson	here
April 17	Roosevelt	here
May 1	Clawson	here
May 5	Pontiac	there
May 8	Clarenceville	here
May 15	Clawson	there
May 22	Milford	there
May 26	Lake Orion	there
Pending—Big Beaver, All Saints		



Reguła, Jakim, Thiel, Turek, Obuchowski, Krysztofik, Reinke, Stryjewski, Żołdak, Talaga, Kogut, Wojciechowski, Jankowski, Dombrowski, Rakoczy, Klus, Orlikiewicz, Królczyk, and Father Neumann.

MEN OF ST. MARY'S, HAIL!

Men of St. Mary's, Hail!
 With your voices ringing,
 March onward up the trail,
 On to victory!
 Men of St. Mary's, go
 Forward, while you're singing,
 And to your Alma Mater renew your loyalty!

Men of courage, and men of steel,
 Men who are staunch and true!
 Best of pals in worry or weal,
 Ever a song for you!
 May the light of truest success
 Shine over all you do.
 May each mem'ry linger to bless;
 May ev'ry dream come true.

O, Men of St. Mary's, Hail!
 With your voices ringing,
 March onward up the trail,
 On to victory!
 Men of St. Mary's, go
 Forward while you're singing,
 And to your Alma Mater
 Renew your loyalty!

PIEŚŃ STUDENCKA

Studentem ci ja jestem,
 Wesolo spędzam dni,
 I, ach, co mi ze życie,
 Z memi kolegami.

Tam pełno wciąż humoru,
 Śpiewu, muzyki,
 I dusze porywają
 W gimnazjum okrzyki.
 Bo jam jest student jakich nie mało,
 Zawsze wesołą minę mam.
 Czy to do tańca, czy do różańca
 Zawsze wam dobry przykład dam.
 Czy to do wina, czy to do piwa,
 Na zawołanie toast mam,
 Zawsze gotowy nie wyborowy,
 Pięknie zarecytuje wam.

Rodzice nieraz myślą,
 Że jestem waryjat,
 Że tylko dla zabawy
 Przyszedłem na ten świat.
 Pędzą mnie do roboty,
 Mnie się to nie widzi,
 Nie wiedzą, że bez pracy,
 Ochoty braknie mi.

The Value Of Athletics

"PLAY IS NATURE'S METHOD OF EDUCATION." Athletics rightly conducted are of incalculable value to any school. Physical education should hold an important place in the curriculum because of the great good that may come of it. Though real school spirit is derived from the desire of the student for an education, athletics develop and give an outlet for it.

Games on the campus foster a better understanding among the pupils and afford a keen pleasure. Then, interscholastic contests encourage closer relations among the students. The members of the school become one unit; each is fighting for the glory of his school. A feeling of oneness is established.

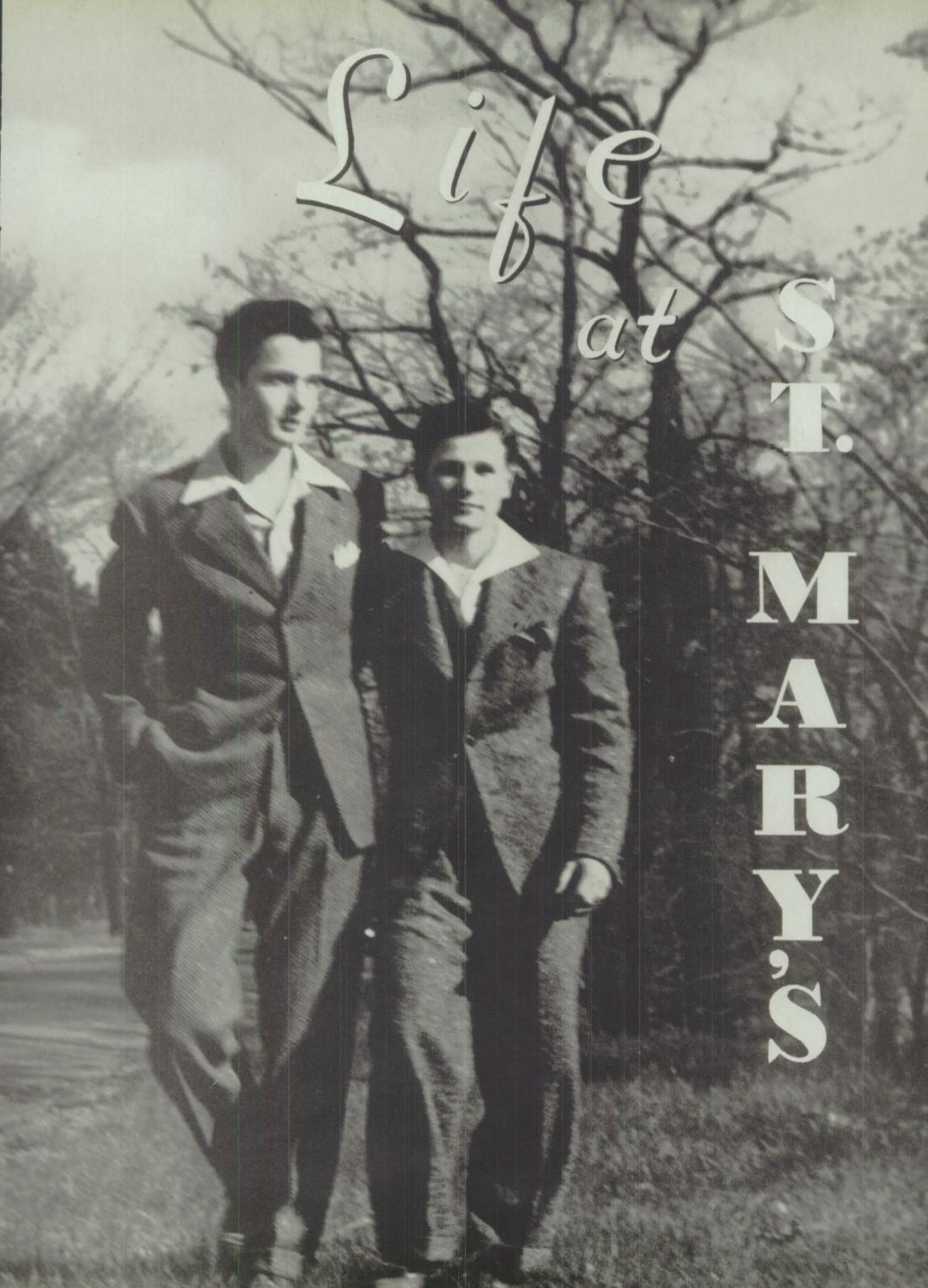
Athletics are of service to the school in that they advertise it. They furnish a means of entertainment for the patrons. A fast, hard-fought game of basketball, baseball or football is always enjoyable. Athletics may be a means of securing the interest of the townspeople in their school. Clean sports cannot but command respect. A school which tolerates only fair play can never remain obscure. It will create friendly relations with other schools that foster the same spirit. Thus athletics provide a very effective means of advertising.

Athletics are of value to the school also because they encourage scholarship. Students are realizing that to be a member of their school team is an honor. They study hard so that they may belong. School men are seeing that fact and are fostering it by saying that a pupil must make a passing grade on all subjects before he can play. To develop scholarship is the aim of every school.

There is yet another way by which athletics are of value to a school. This way is in health and recreation. Being out in the open air is good for one, because he gets fresh air. The muscles develop and grow stronger by athletic activities. Playing in games affords a very keen enjoyment to any normal youth.

Moreover, athletics offer a means of forming good character habits. The dares of and competition with fellow students goad the timid and weak youth to perform feats that he would ordinarily avoid. Thus his physical courage is developed. Moral courage usually follows. Taking turns is the expression of justice. Rules of the game exercise honesty and fairness in social competition. They teach that it is more important to be honorable than to win. Loyalty to the team and co-operation with it is essential to its winning. Sportsmanship is the ideal of athletics: "it is the Golden Rule applied to the ethics of play."

Thus athletics are valuable to the school in five ways: First, they develop school spirit; second, they advertise the school; third, they encourage scholarship; fourth, they promote health and recreation; and fifth, they develop the physical and moral courage of the youth.

A black and white photograph of two young men standing outdoors. They are both wearing suits and ties. The man on the left is looking slightly to his right, while the man on the right is looking directly at the camera. They are standing in front of a background of bare, leafless trees. The overall tone is formal and classic.

Life

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Objectives

ORGANIZED in 1885 by Father Dąbrowski, St. Mary's lives in the conviction of its Founder that the highest type of academic training, the moulding of Catholic character and the instilling of an appreciation of cultural heritage should and can be realized by Education. The Institution further aims to bring to light the students' capabilities and to direct these, through sympathetic, personalized teaching, toward the attainment of those goals that give life its meaning.



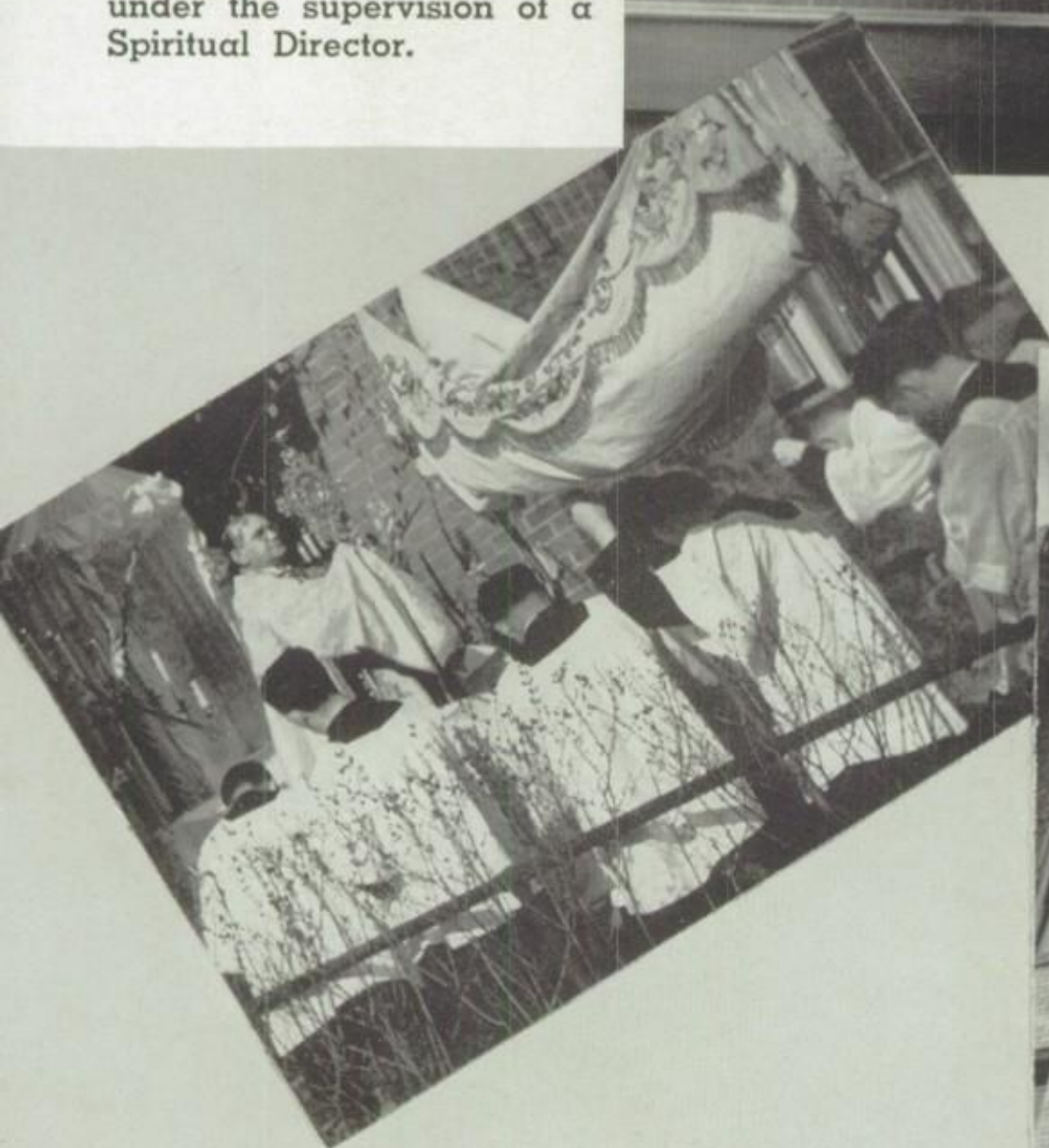


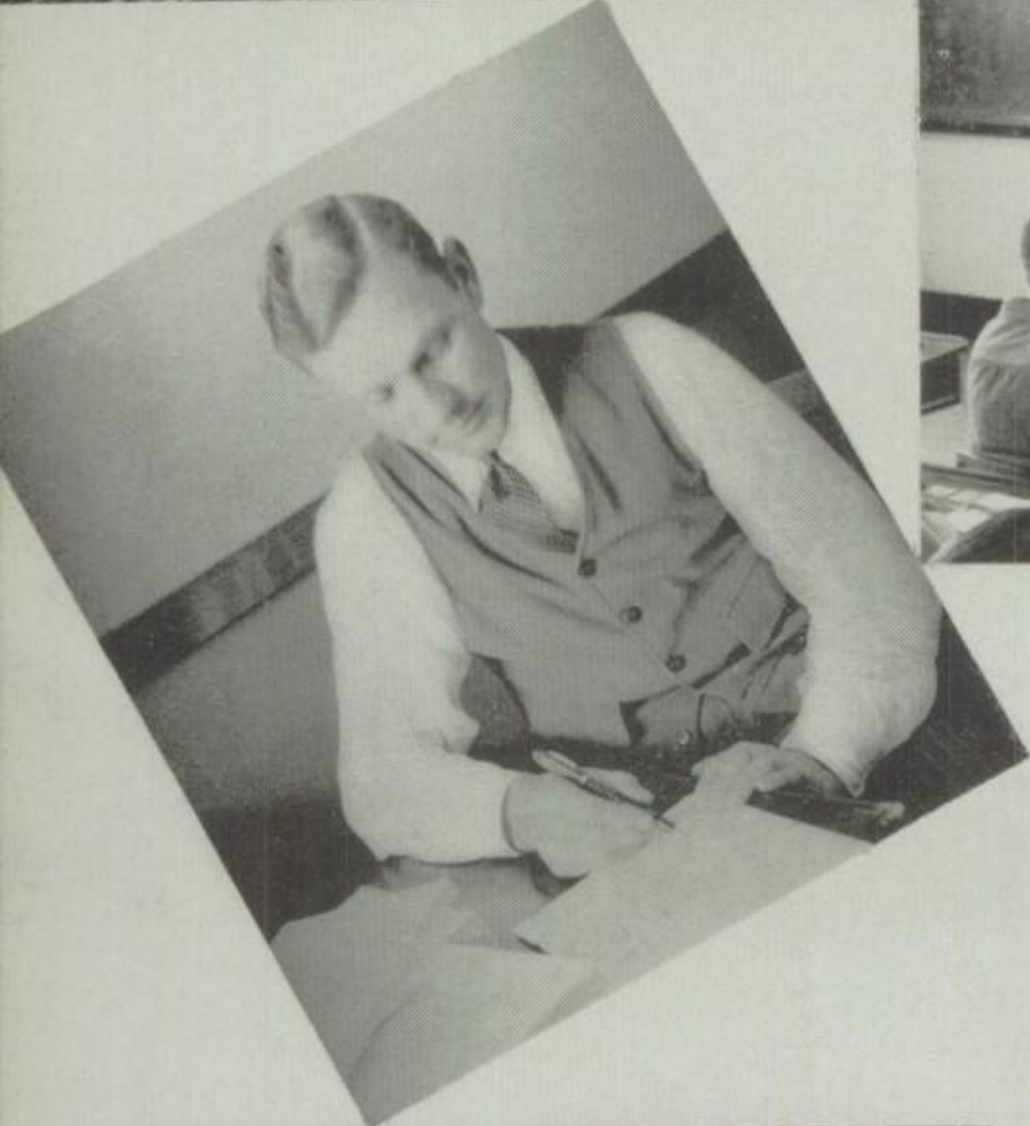
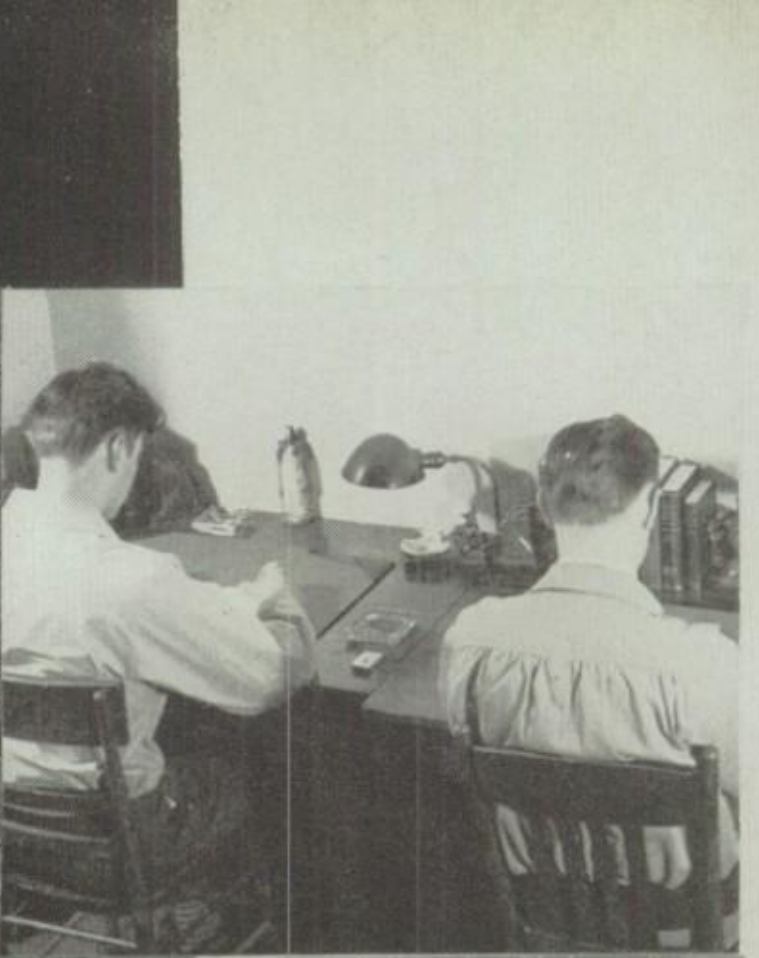


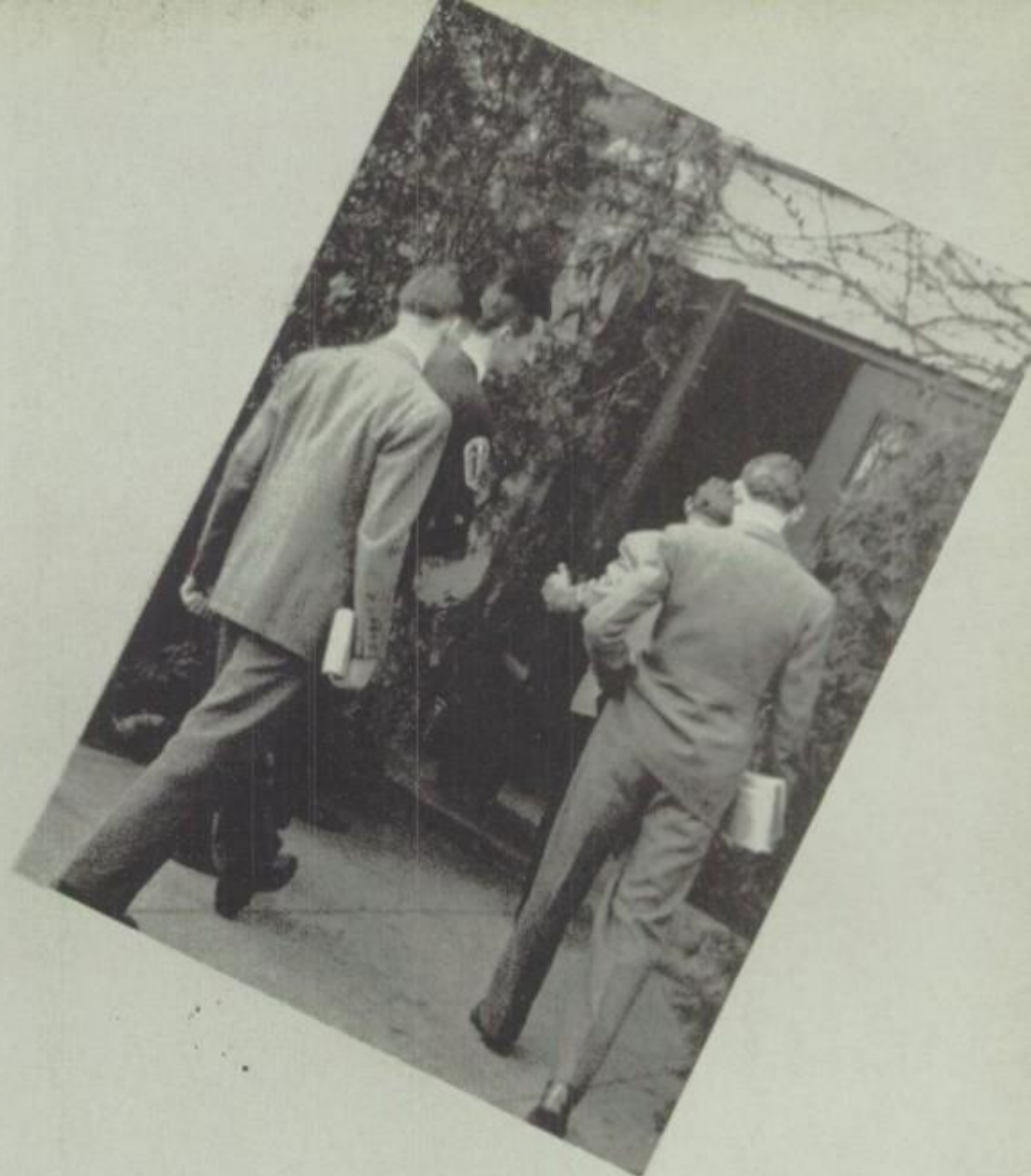


Spiritual Life

IT is the province of a Catholic Institution of learning to build men—for time and eternity. Religion, the source of all strength, is not merely for the weak, but for the typically strong. At St. Mary's, a well coordinated program, which makes for genuine manly piety is under the supervision of a Spiritual Director.







Academic Life

ST. Mary's is both large enough to provide for a wide range of subjects and yet sufficiently limited to insure encouragement and personal help to the individual student from the part of the faculty residing on the campus.





KAZALNICA POPULARNA

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The Lake Oracle

ALUMNUS
Official Organ
of the
National Association
of the Orchard Lake Alumni

Daily Missal

**S
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BIOGRAPHY
of
Father Dąbrowski

PROCEEDINGS
OF THE
NATIONAL HOMILETIC
CONVENTION

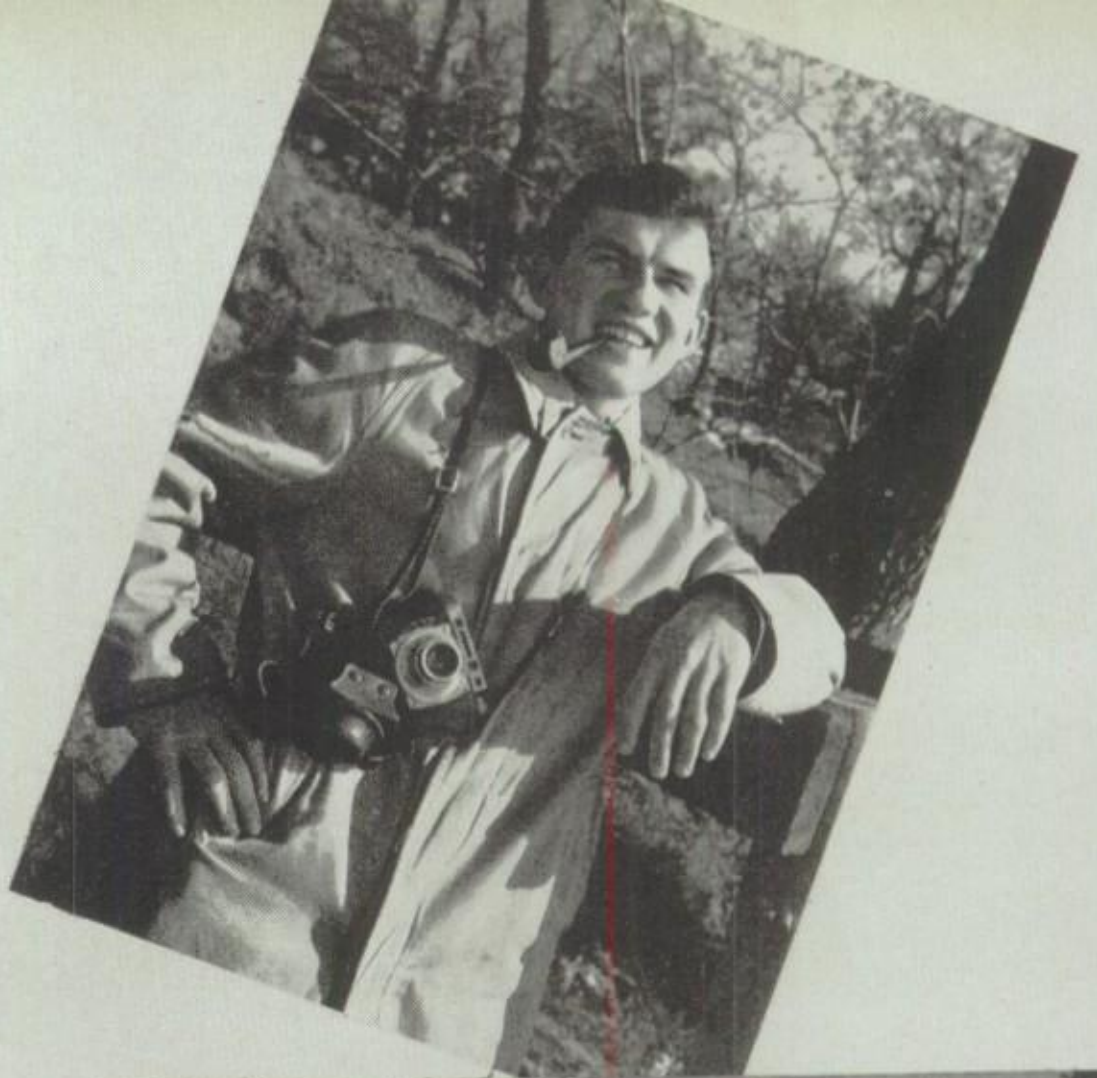
Literary Life

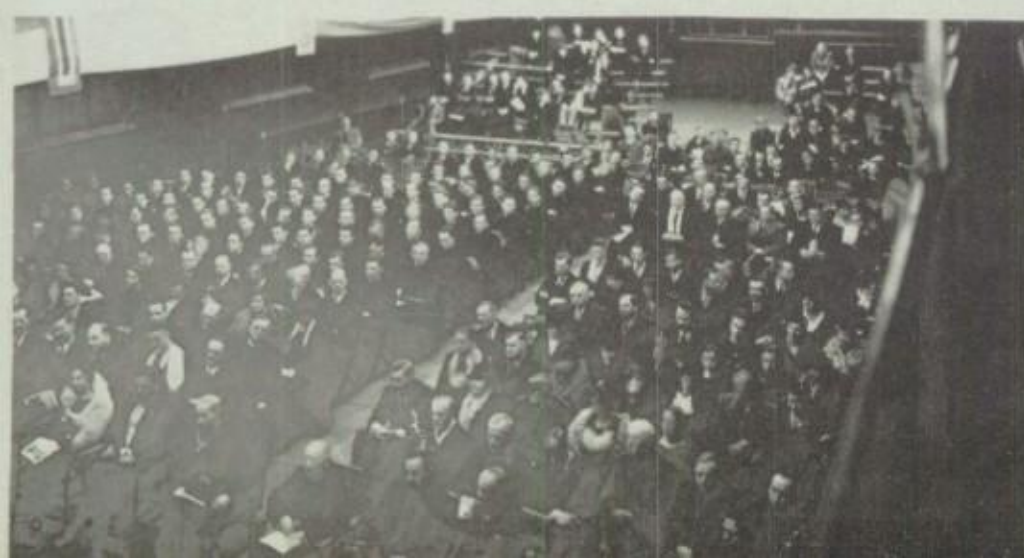
ANY student interested in journalism can find an outlet for his ability and energy at St. Mary's. The campus newspaper, *The Lake Oracle*, is issued bi-weekly. *The Eagle* is the St. Mary's year book, the *Sodalis* is the literary monthly, the *Alumnus* is the official organ of the National Association of the Alumni of Orchard Lake, and the *Kazalnica Popularna* is the National Homiletic Quarterly.



Activities

FINE ARTS CONSTITUTE an important element in a well grounded education. St. Mary's is so varied in its activities, that it offers opportunities for a large number of pursuits in one or more branches in which students of widely different tastes may find profitable moments of leisure. Dramatics, radio, debating, photography, painting and music afford progressive fields for cultivating keen interest or developing promising talent.

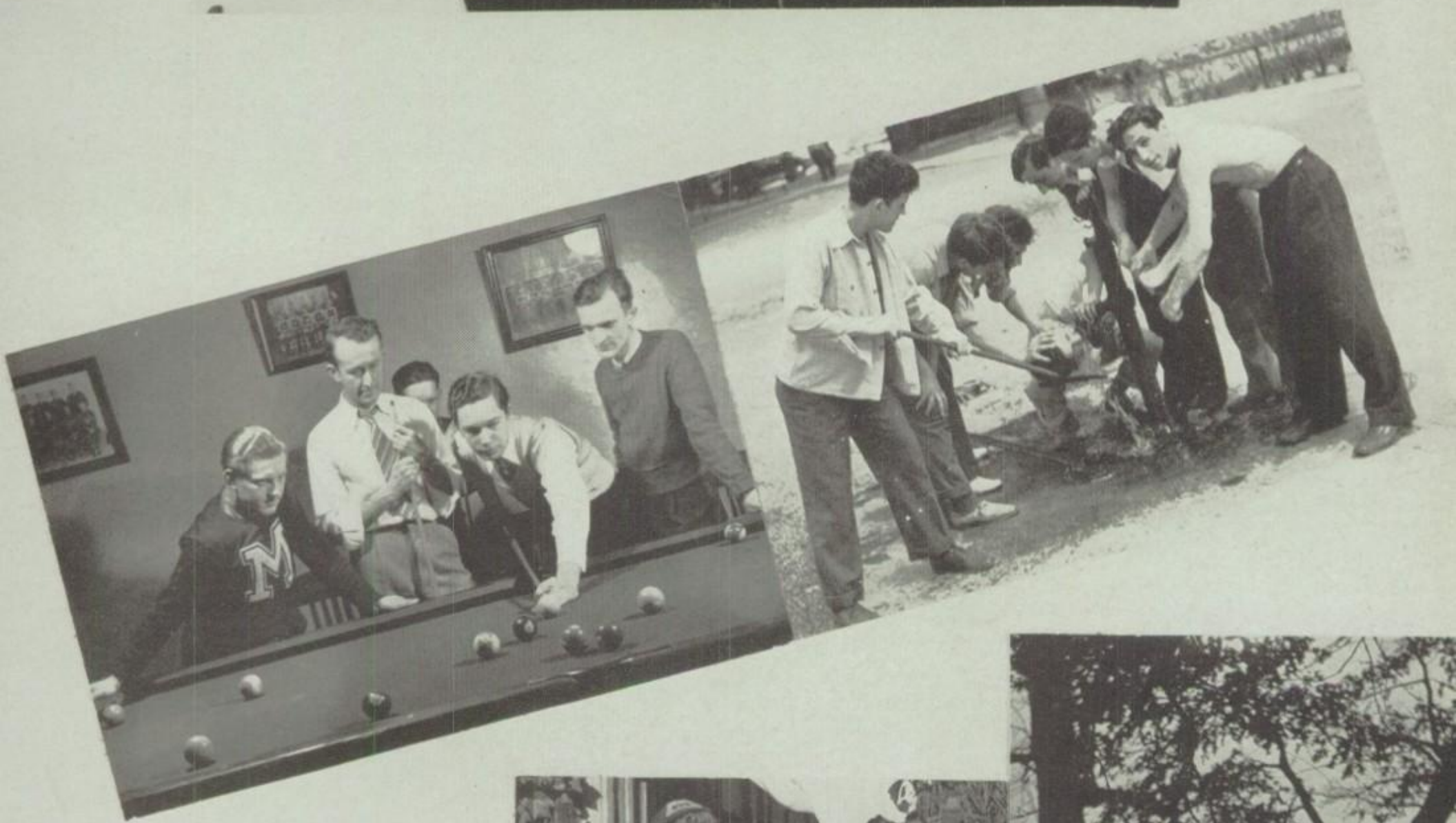


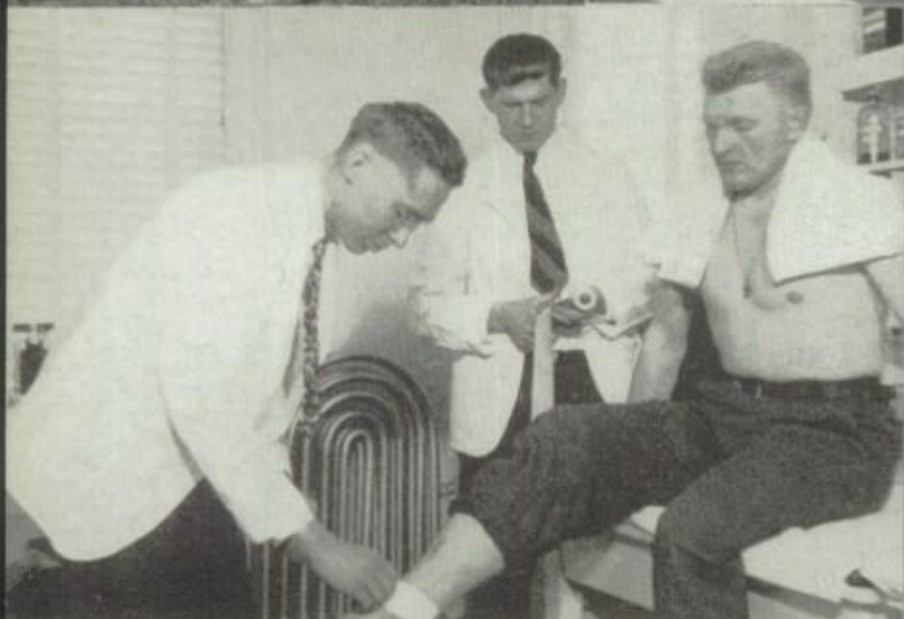




On The Campus

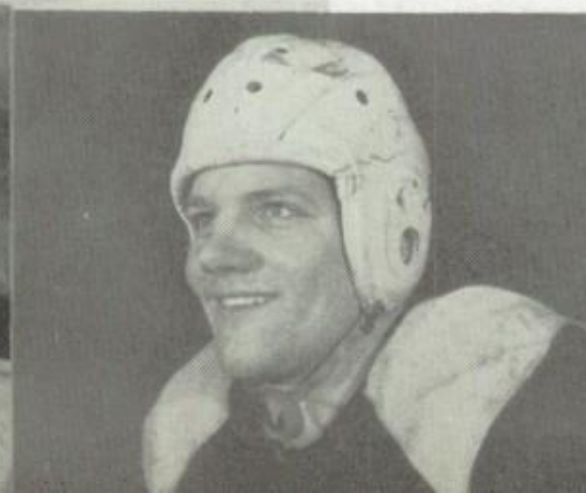
A pleasant community life has always been an essential factor of St. Mary's. Students and faculty live in adjoining buildings providing thereby an understanding and friendly spirit. Pray together, work together and play together, at Orchard Lake, is synonymous for cooperative study and co-operative recreation.

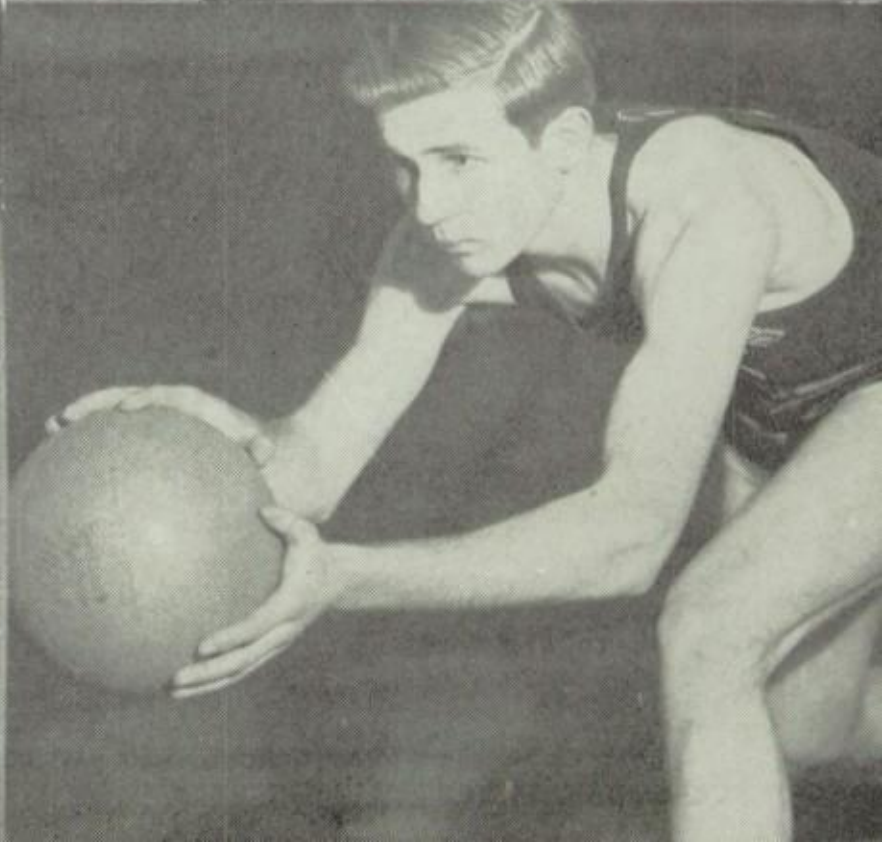
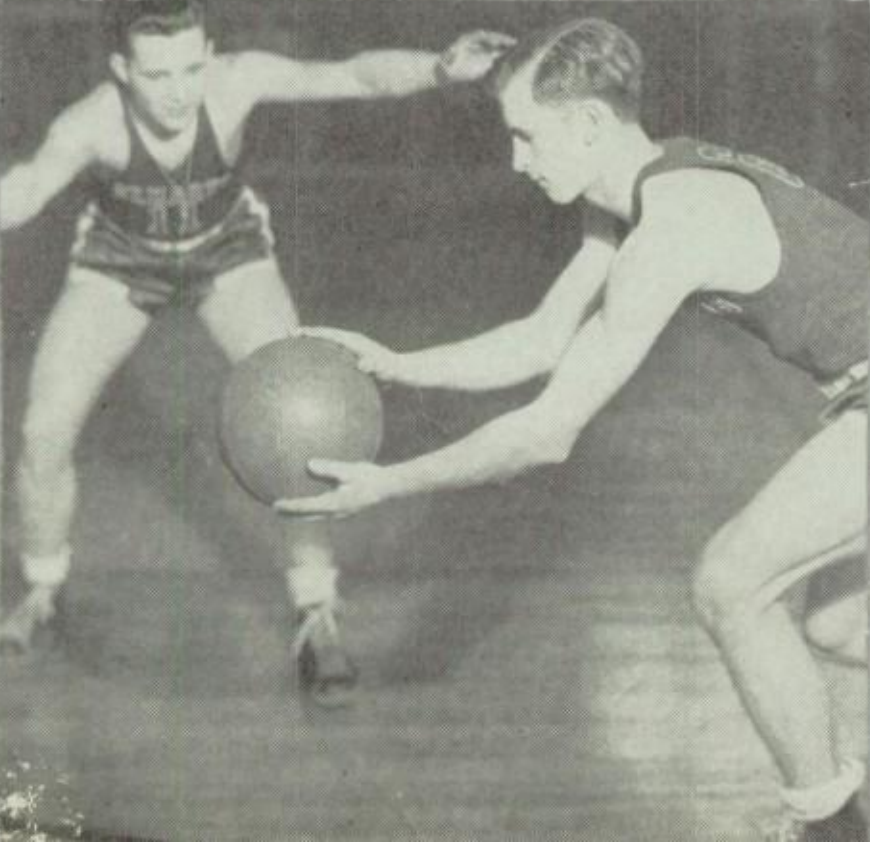
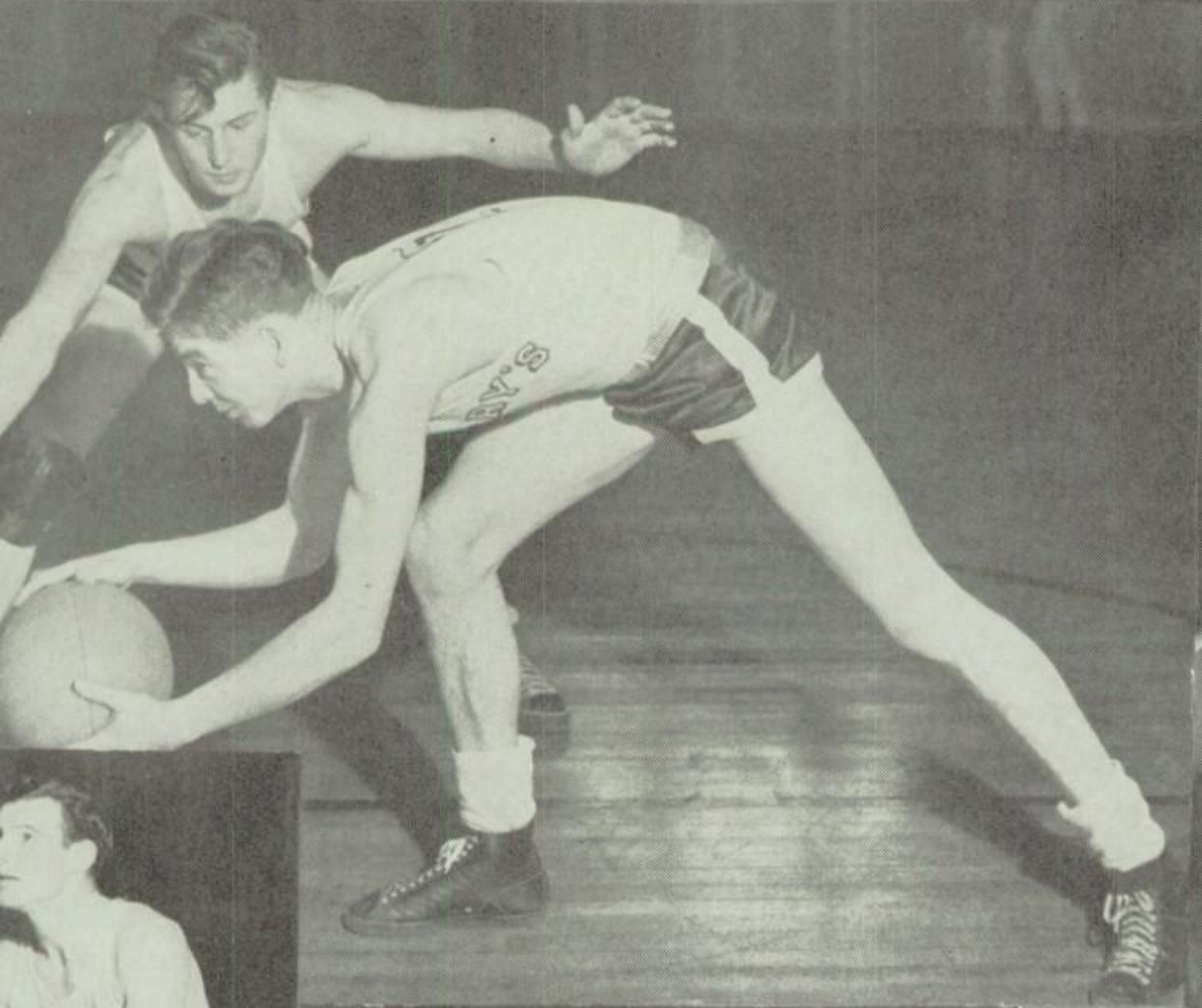
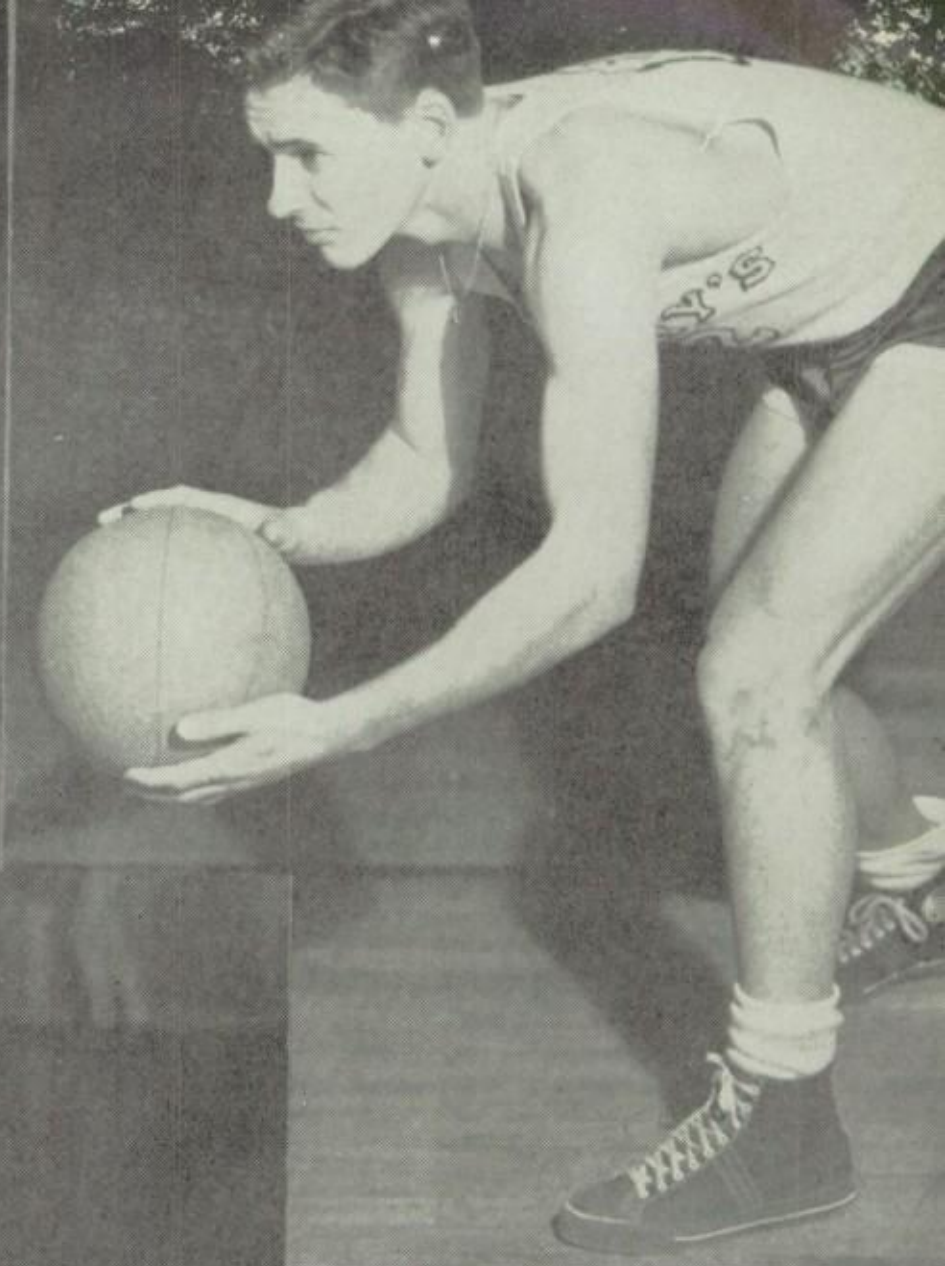
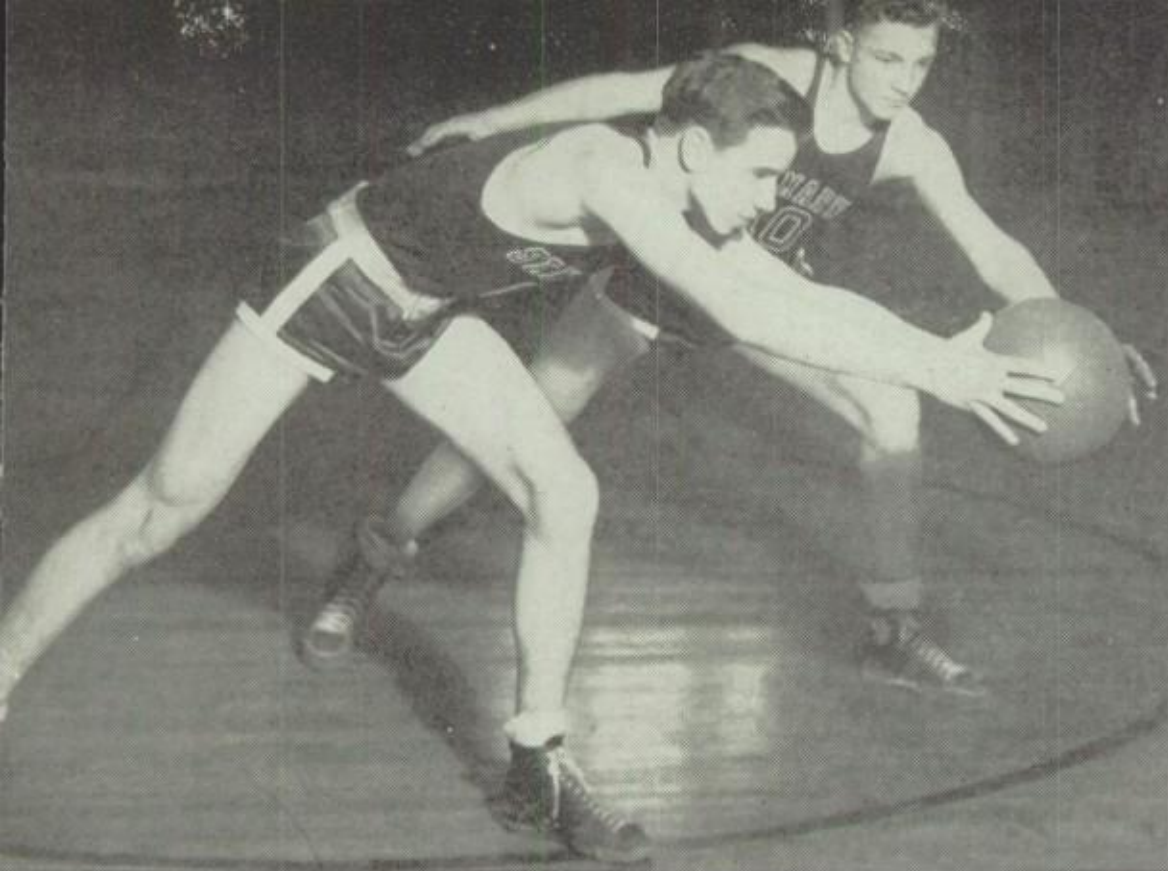


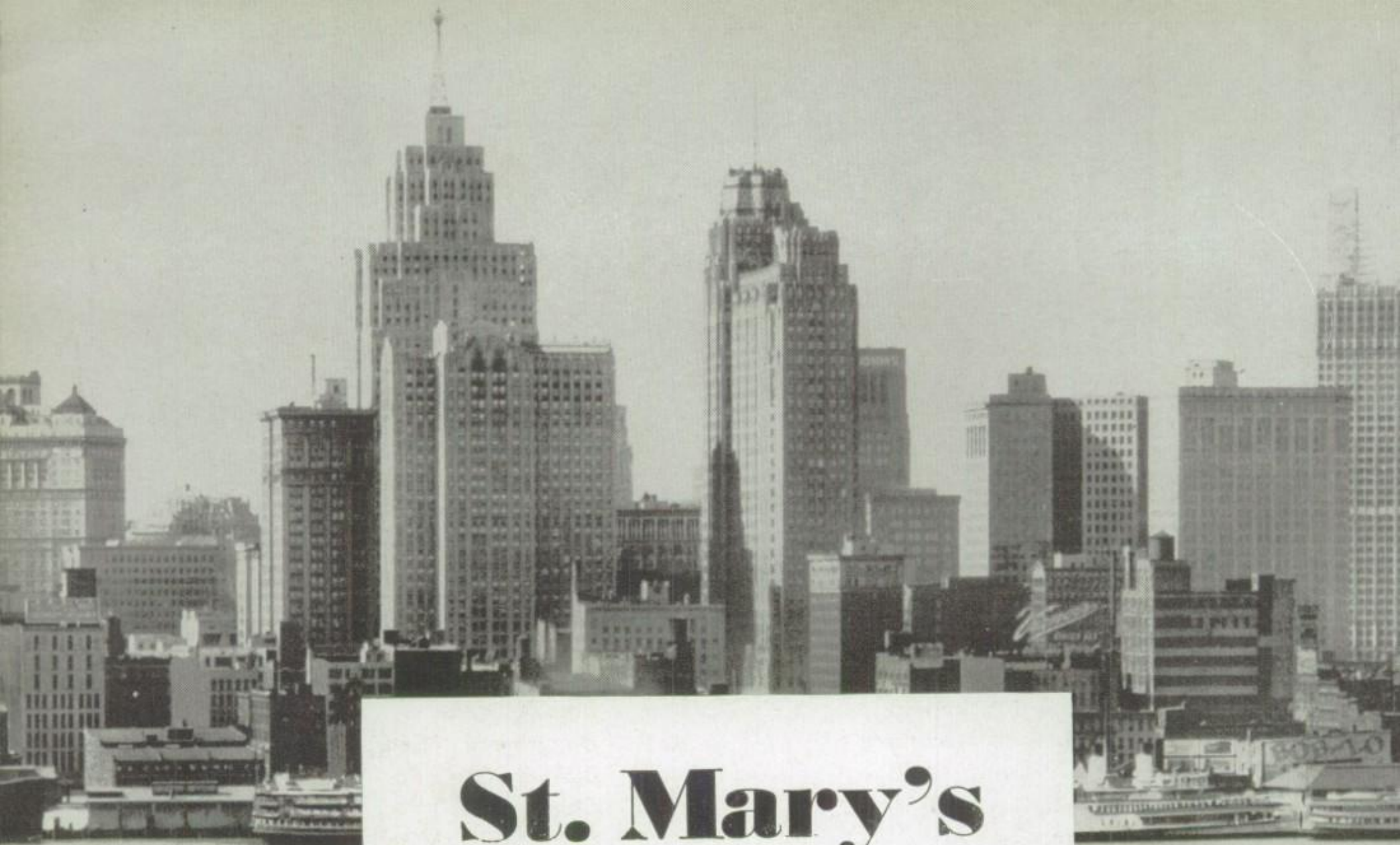


Sports

EVERY effort is made to present an attractive schedule in the major sports. The student is offered ample facilities to represent the school or participate in the varied intramural program. "Physical Education and recreation for all" is a policy at St. Mary's.







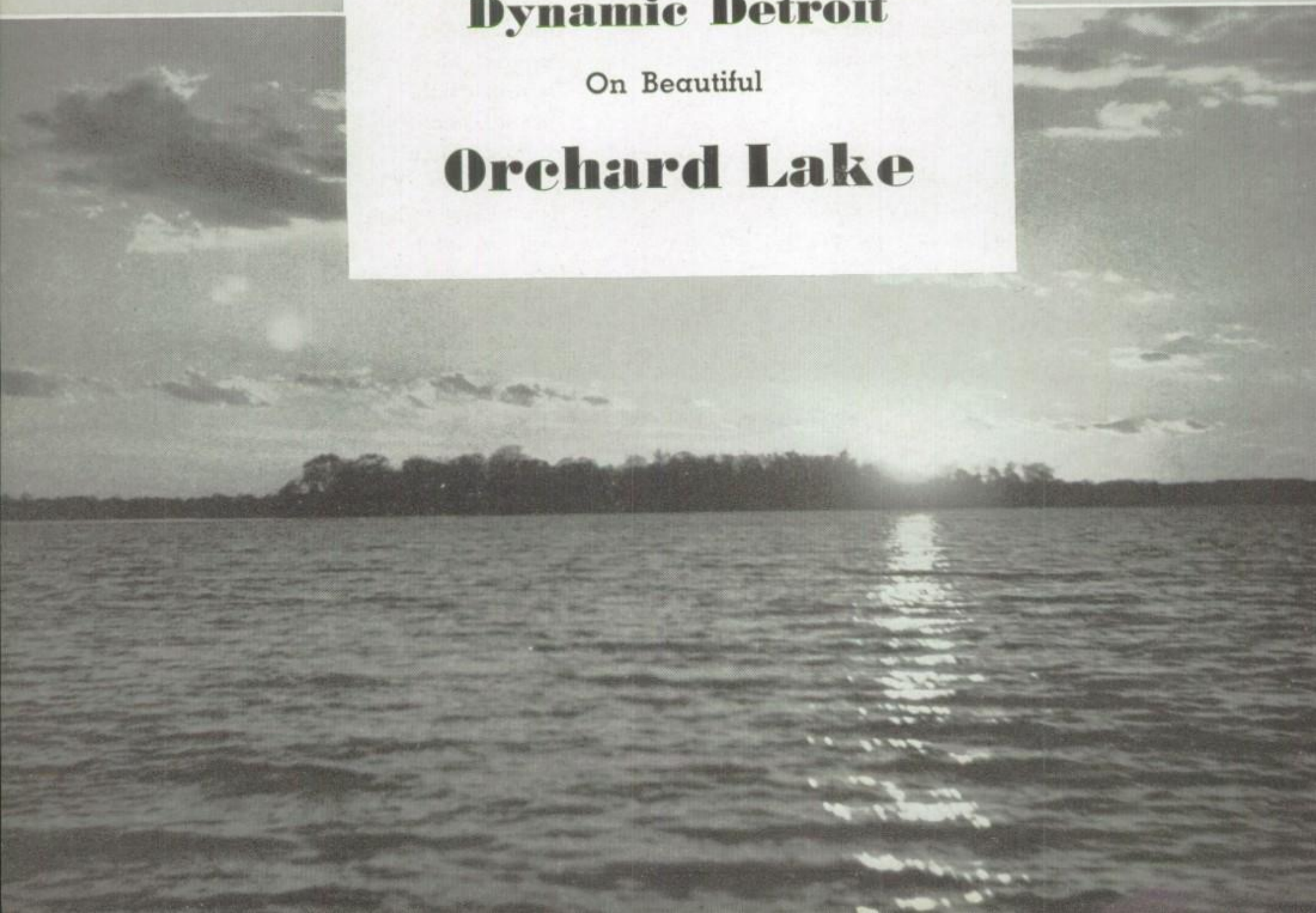
St. Mary's

near

Dynamic Detroit

On Beautiful

Orchard Lake



PATRONS

Mr. and Mrs. A. Janiga	Detroit, Mich.
Mr. and Mrs. E. Maciejewski	Detroit, Mich.
Mr. and Mrs. S. Patrus	Detroit, Mich.
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Tabelę Ubezpieczenia Wypłacalnego po Dziesięciu Latach,
Tabelę Ubezpieczenia Wypłacalnego po Piętnastu Latach,
Tabelę Ubezpieczenia Wypłacalnego po Dwudziestu Latach,
Tabelę Ubezpieczenia Wypłacalnego w 65-tym Roku Życia i
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Tabeli Ubezpieczenia Stopniowego do 16-go Roku Życia,
Tabeli Ubezpieczenia Całozyciowego Wypłacalnego po śmierci,
Tabeli Ubezpieczenia Uposażeniowego Wypłacalnego po 20-tu Latach,
Tabeli Ubezpieczenia Edukacyjnego Wypłacalnego po 16-tym Roku Życia i
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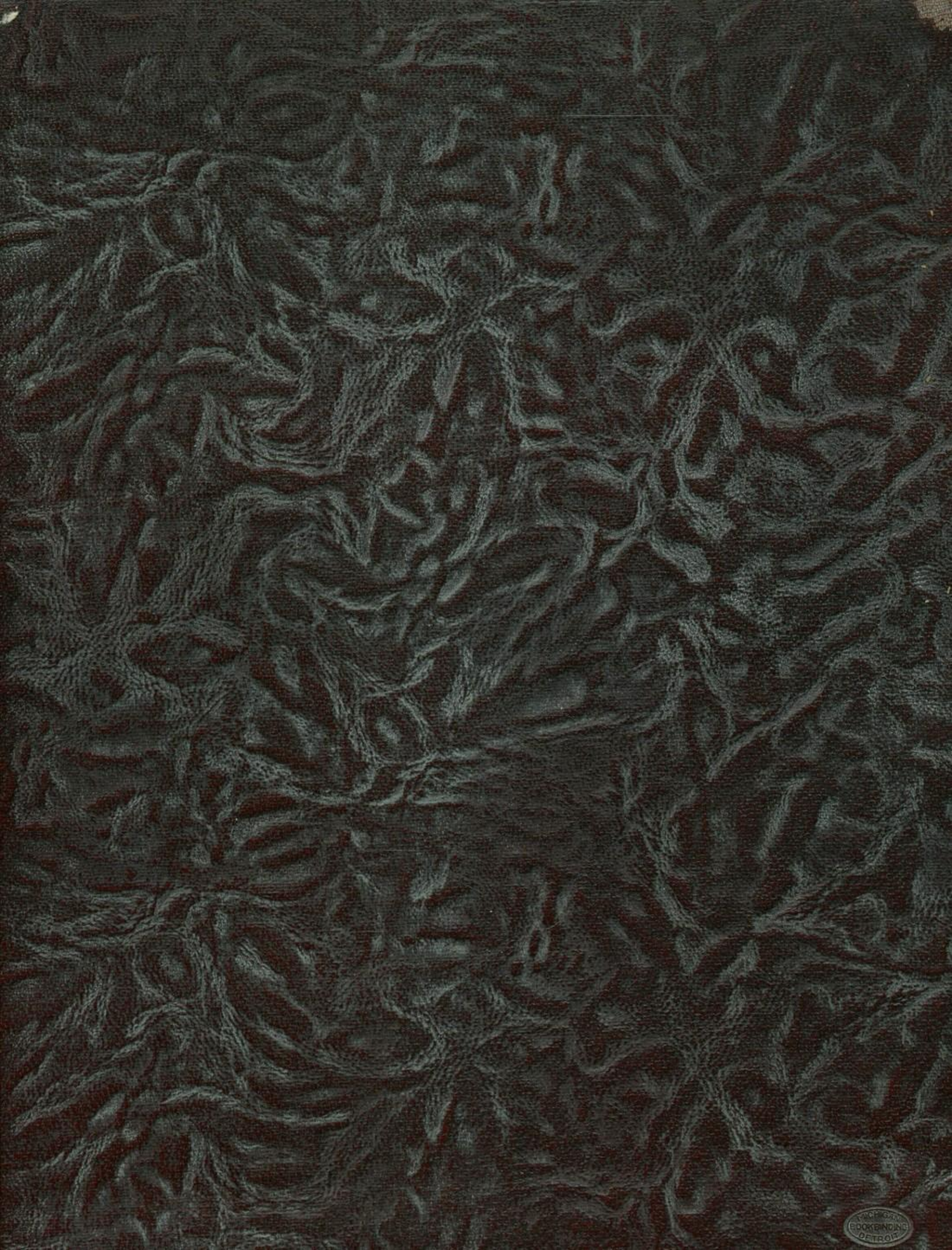
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